

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

VOLUME LV

APRIL, 1937

NUMBER 1

THE TRUE PATH AND DIVERGENCIES

WILLIAM P. MCKENZIE

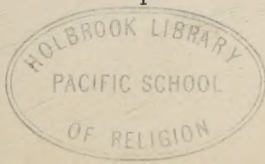
WHEN Jesus said of himself as a true guide and shepherd, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture," he assured his followers of safety, sustenance, and freedom.

What else could the door be but the Christ-example, if he was to reveal to men the way of entering into a new mode of life? Those who had a differing theory, like the Pharisees, he spoke of as thieves and robbers, climbing up "some other way." They, on their part, strove to annul the good example and to destroy the Exemplar. By forms, ritual, and ceremonies, they expected to climb over the wall—to take the kingdom of heaven by force and win entry by self-righteousness, and so avoid entering by the door of humility and sonship with God. No wonder the Master likened them to whitewashed sepulchers in which no life dwelt. What characterized these teachers of the law in their contest with the exponent of the gospel was a cold

arrogance with the people, whereas the multitudes came to Jesus for kindness and healing. The record says that after Jesus overcame the temptations in the wilderness "there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan." Such evidences of interest on the part of the people no doubt aroused controversy on the part of the ecclesiastical powers, and their opinion of a popular group was expressed in the words, "This people who knoweth not the law are cursed."

Out of many years of experience, the writer is ready to confirm the conviction that there is more influence for good, more liberation and guidance, in a single Bible Lesson, studied in the *Christian Science Quarterly* by tens of thousands for the week and read with understanding on Sunday, than in all the writings of theorists and skeptics regarding Christian Science and its Founder. A multitude of actual

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workers have seen and known cases of reform or renewal innumerable, and on the basis of things which actually happen, can affirm universal hope for humanity's welfare through Christian Science. What it has done, it will continue to do, revealing safety, sustenance, and freedom.

It is the experience of all who have been delivered from disease, healed of regret, comforted in sorrow, brought back from what seemed imminent death, that they gain a new sense of the Bible; that is, they can discriminate between the spiritual teaching of Jesus and his apostles and their predecessors, the prophets, and the recorded history of those who resisted prophecy and the gospel, too. They know the truth of our Leader's words found in "Pulpit and Press" (p. 34): "The Bible was my only textbook. It answered my questions as to the process by which I was restored to health; it came to me with a new meaning, and suddenly I apprehended the spiritual meaning of the teaching of Jesus and the Principle and the law involved in spiritual Science and metaphysical healing—in a word—Christian Science."

In the early years of her work, Mrs. Eddy was evidently expecting coherence among her followers and co-operation in the work of saving others. Some, however, did not seem to desire to lose life in order to save it, to give up present advantage to win true being. Time and again those she had healed and instructed, observing her as Leader, determined to be rivals instead of helpers. They gathered a few together and set up as teachers. They published literature, professedly setting forth Christian Science; but in case after case they later gave up that name,

identifying themselves with various phases of mental healing or supposedly modern metaphysics. There was an absence of the Christian element in their treatises. Human will and determination were exalted, the reader was advised that he could have what he wanted if he had self-assurance and pertinacity and desire. The seeker after facts in those days was offered many treatises, pamphlets, and books, only to discover their insufficiency, their non-Christian theory and unscientific nature. It finally became clear to the seeker that Christian Science could be identified with a textbook and a revelator.

This fact is accepted at the outset now. Christian Science is defined thus in the Encyclopædia Britannica: "The religion founded by Mary Baker Eddy; the religion represented by the Church of Christ, Scientist." Once in a Sunday service when selections are read from the Christian Science textbook, it is identified by naming the author.

Many of the early workers in the Christian Science movement, though taught the simplicity of the truth which was to bless all, sought to present it as occult and mysterious. When patients asked questions as to man's relationship to Principle they would say, "These things are only to be discussed in class with pupils who are willing to pay a fee." So they added to their own following and, when seemingly strong, set up their own divergency, making various misrepresentations regarding Mrs. Eddy's teaching and character. There is no real mystery in godliness, save that the unregenerate man cannot grasp the fact that God can be "kind unto the unthankful and to the evil." Jesus said to such unregenerate persons, "Ye devour

widows' houses, and for a pretence make long prayer." Those who cheat orphans of their just inheritance are ugly to decent, modest, and friendly folk, dishonest with the trusting, cruel to the weak, and may think godliness a mystery. To such it may be a terrifying thought that they are required to be good, since Christian Science presents man anew as God's likeness. So, because of this fear, many diatribes were uttered regarding the exponent of this Christian-like view in reversal of her true character. The leaders of the small diverging parties added their gunfire to the general bombardment.

When there came sufficient coherence and strength and spiritual unity among loyal workers, and they were enabled to build the original Mother Church, there was a marked change in estimation. The effect in ecclesiastical circles was extraordinary. When announcements were made to the givers to refrain from further giving to the Building Fund, observers had to go back to the building of the tabernacle in the wilderness to find a precedent, and their question was, "How did they do it?" Debt-burdened and perplexed workers wondered how such spontaneity of generosity could be aroused. They were unaware of the element of healing whereby men, having received good, can generously give. "Freely ye have received, freely give," said Jesus. Christian Science, reviving his teaching, illustrates this.

The Church dedication was characterized by a new provision for Sunday services. Personal preaching with its eloquence and predication of divergencies of doctrine, its urgency of prejudice against other doctrinaires, was abolished and a Lesson for students given by means of

verses chosen from the Bible, together with related passages from the Christian Science textbook. For one third of the new century, this unifying method has blessed the movement.

Always, since the days of Jesus, there have been illustrators of his teaching who have been followers of his example. True Christianity has not been to them doctrinal, but practical; it has revealed itself in conduct, not in controversies. Warriors have not illustrated it, generally. Women visiting a field of battle to care for the neglected wounded often have. In speaking of his sanction, Jesus approved those who ministered to prisoners and the sick, not the sanctimonious and ritualistic. Consequently, in that revival, through healing, of primitive Christianity, it is likewise true that conduct shows the faith, and actions reveal what the motive is and what the inspiration. If followers of Mrs. Eddy in early days diverged from her teachings and set up small movements of their own based on opinions, it may have been because they wanted to be known as metaphysicians rather than as Christians. At any rate, reviewing the panorama of the years, it can be seen that the efforts made to rival Mrs. Eddy and discredit her were inefficient because the power of the movement she originated was really impersonal. It could not but grow as a right activity, continually convincing men by facts, and enlisting new workers because they found satisfaction for their highest ideals in the mode of thought and action unfolded in Christian Science.

The inhabitants of the world are manifestly divided by customs, habits, intents, and desires. They habitually judge and condemn. The man

who does wrong is blamed and perhaps persecuted, but Jesus came not to judge and condemn, as he said; and Christian Science shows us how to follow his example. We condemn the sin, not the person. The Christian observer, viewing a wicked man, realizes that he himself must be pure of the offense, if he is to help his brother. So his habit is to aid the other by his example. Mrs. Eddy's teachings are firm on the point that liberation comes from Love, from the true God. The cannon's roar and the thrusting bayonet's point represent a false sense of man, a judging and condemning sense that involves injustice; but healing the sick, setting free the prisoners of fear, awakening to new life the sinful by right action, true motive, and worthy example, all reveal the right way.

In those early days, there was much talk about handling animal magnetism, but the true method of doing this was not well understood. It is evident from all history that in human affairs malign influences at times operate; else, why should men stone the prophets and slay other messengers who come to reveal divine mercy? Our textbook names that resentful and envious activity which brought about the murder of Jesus as the criminal instinct in carnal mind. Quite evidently, the temptation to yield to it must be overcome; but each one must begin with himself, and, repenting, win freedom, since one recognizing himself as a child of God is free to walk in the right way, free to represent the goodness of his Father.

The dramatic story of Jesus' victory over Satan, the personalized adversary of the human race, shows how he refused to use divine powers for personal substance or wealth, re-

fused to perform a miracle for the adulation of the multitude, and refused the dictatorship of the world when it was offered on condition of employing satanic methods. Men do many crooked things for sustenance, popularity, and rulership. The world has been kept in a turmoil with such motives working out wars and threatenings of war, persecutions, animosities, bickerings, denial of justice, subtly arranged murders. To this troubled world Jesus brought his message of peace. Following his victory over temptation within, strong in assurance of sustainment by the Word of God, purified from personal pride, assured that God only was to be worshiped and served, he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

It is in carrying on this beneficent work of healing that workers in our movement will find blessings and will stand united. All kinds of time-wasting side issues will be urged upon their attention. Controversies about modes of action in church formality may divert attention from the important work. Differences of opinion may arouse argument and party strife, but as a bird will avoid entrapment, the good worker can remain in the safety of the right way. "Surely in vain the net is spread in the sight of any bird."

In her Message to The Mother Church for 1901 (p. 2) Mrs. Eddy warns against "the feverish pride of sects and systems." The branch churches being individually independent, the members thereof are able to work things out so as to overcome and quiet such tendencies. They appreciate the teaching of our

Leader when she says (*ibid.*): "What Jesus' disciples of old experienced, his followers of to-day will prove, namely, that a departure from the direct line in Christ costs a return

under difficulties; darkness, doubt, and unrequited toil will beset all their returning footsteps. Only a firm foundation in Truth can give a fearless wing and a sure reward."

GOD CONDEMNS NOT

MARGARET H. ANDERSON

THROUGHOUT his selfless, compassionate ministry, his healing of sin, disease, and death, Christ Jesus corrected the erroneous concept of Deity as a vengeful Jehovah, and revealed the nature of God as the loving creator, as "our Father which art in heaven," as the Giver of all good, who has no condemnation for His children. In the Gospel according to John we read, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." Yet, according to the records, the immaculate Way-shower unhesitatingly condemned evil whenever it confronted him, overthrowing the tables of the money-changers in the temple, and scathingly rebuking Pharisaical hypocrisy.

Such seeming unconformity was not fully explained till Mrs. Eddy, through her discovery of Christian Science, revealed and elucidated the fundamental distinction between Spirit and matter, between spiritual man and mortals—a distinction which is in accord with the teaching of our Master. In his interview with Nicodemus, the Master made it plain that until mortals individually discern this vital distinction they cannot realize the kingdom of God and man's divine inheritance of good. He said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the

flesh is flesh; and that which is born of the Spirit is spirit." Nicodemus, somewhat puzzled, replied with the question which may have found an echo in the hearts of some earnest thinkers and sincere Christians, "How can these things be?"

The correct and therefore demonstrable answer to this question has been revealed to mankind by Mrs. Eddy in her great work, "Science and Health with Key to the Scriptures." According to her inspired elucidations in this textbook, the real man, created in the divine image and likeness, always has been, and will be throughout eternity, perfect and spiritual. He is not separated from God, nor does he cease for a moment to express the divine Mind and nature. He is heir to all that is beautiful, good, and true, and for him there is no condemnation.

In this great light students of Christian Science learn that a mortal is but the seeming expression of the Adam-dream, the mythical personification of what Christian Science calls mortal mind. But this so-called mind, which includes all evil and is expressed throughout the material creation, has no origin or reality. Its phases are but false beliefs, which have no place in God's infinite, perfect spiritual creation, and are therefore illusions. This mind victimizes mortals as, deliberately or otherwise, they accept and co-operate with its evil beliefs.

The revelation of perfect God and His perfect man and perfect spiritual creation, which dawns through Christian Science in the receptive individual consciousness, is the new birth whereby mortals put off the old sense of man and are "born again" into a progressive spiritual understanding of the glories of Life and being, eternally unfolding good for all God's children. From this starting point students of Christian Science begin to reconstruct their mental outlook, and from this basis they demonstrate by degrees the nothingness of evil and the all-power of God, good. Through spiritual discernment they perceive that mortal mind is the false accuser, and that it is this so-called mind, with all its false beliefs, which alone is condemned. Thus do Christian Scientists become defendants for the rights of man as they overcome, step by step, for themselves and others, the false beliefs of fear, sin, disease, pride, self-will, personal domination, temperamental faults, and as they express in their daily lives greater wisdom, purity, kindness, love, and compassion.

The way of salvation has been summarized by Mrs. Eddy on page 185 of her work, "Miscellaneous Writings," in words of unsurpassed clarity and beauty: "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness."

A woman, in her early youth, had visited a fortune teller, and had been told that after the passing of years

she would suffer from a severe illness from which she might not recover. This evil prediction was brooded over, and later the fear thus aroused was manifested in the form of the disease mentioned. This woman had then become a student of Christian Science and asked for help from a practitioner. Complete healing was not realized, however, until one day the patient related her experience and expressed her fear. After a few moments of silence the practitioner quoted the words of Paul in his letter to the Romans, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." As the sick woman pondered this statement, which in the light of Christian Science is imbued with deep spiritual and practical significance, she realized her healing.

Those who discern the ever-presence of Christ, Truth, as revealed in Christian Science, and who, through spiritual understanding, put into practice the teachings of Jesus, destroying evil and demonstrating in daily life the all-power of God, good, thus move out of sin and suffering into limitless spiritual refreshment, enlightenment, and freedom. The condemnations of evil disappear from individual human experience, giving place to the realization of man's ever-present divine heritage of health, joy, peace, freedom, and good success.

From sin, disease, misfortune, poverty, injustice, sorrow, from every phase of condemnation which the accuser would impose on tired and suffering humanity, Christian Science opens the door of complete and permanent release. As this healing truth encircles the earth, so will the glad prophecy of Isaiah be fulfilled, "The inhabitant shall not say,

I am sick: the people that dwell therein shall be forgiven their iniquity."

The ultimate of demonstration in Christian Science rises to the proof, through the overcoming of "the last enemy," that man is not condemned to die. Death is not the necessary preliminary to immortality any more than is disease. On page 427 of *Science and Health* we read: "If man is never to overcome death, why do the Scriptures say, 'The last enemy that shall be destroyed is death'? The tenor of the Word shows that we shall obtain the victory over death in proportion as we overcome sin." Through individual growth in spirit-

ual understanding; through fuller spiritualization of thinking and living; through constant, closer communion with God, this demonstration will sometime be accomplished. The Adam-dream of matter, mortality, and evil will melt into nothingness when one awakes to cognize his perfect spiritual identity, and to realize his immortality in the consciousness of ever-unfolding divine Love. Relevant to this achievement Mrs. Eddy has written on page 205 of "Miscellaneous Writings," "The encumbering mortal molecules, called man, vanish as a dream; but man born of the great Forever, lives on, God-crowned and blest."

A FRIEND FROM GOD

HENRY EDISON WILLIAMS

HE said he was my enemy,
And I believed it for a time,
Thus armed him well with barb and spear:
With hatred, vengeance, grim old fear,
Deceitful greeds and lustful grime,
And subtle darts of rivalry.

Oh, keen the weapons that I made,
And sharp the thoughts which gave them edge.
Then, armorless, I surcease sought
From arrows my own hands had wrought,
Till on the chasm's baneful ledge
In my extremity I prayed

Nor prayed I for a swift undoing
Of him who harbored hate for me;
But, rather, for the grace to anchor,
With vision clear, beyond the rancor,
That man, the Godlike, I might see
And witness Love's divine renewing.

Thus error's bow soon ceased to bend;
Its barbs fell harmless to the sod.
No arrows waited for hate's hour,
Since I no longer gave them power.
For, seeing man as seen of God,
I found in him a God-made friend.

"CHOOSE YOU THIS DAY"

LYMAN S. ABBOTT

EVERY hour of the day men and women are called upon to choose between constructive and destructive thinking, right and wrong action; and upon the right choice depend their happiness and well-being. The question of how one shall be sure that he is making a right decision in every instance is one which we may well consider thoughtfully and prayerfully.

In the wilderness Joshua called upon the children of Israel to choose between the false gods of the pagan people through whose country they had traveled and the true God, who had brought them forth out of Egyptian bondage. His words, so courageously spoken, ring down the ages, bringing help and comfort to all who read them understandingly. Said Joshua, "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."

When, at a later time, paganism was making great inroads upon the worship of the one God among the Hebrews, Elijah showed his people the fallacy of their apostasy. His method was as spectacular as it was bold. We are told in the eighteenth chapter of I Kings that he called upon the prophets of Baal to "choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under," but to call upon Baal to answer with fire as an evidence of his power. The account as given in the Bible is vivid and stirring. The prophets of Baal called upon their pagan god from morning until night without avail. When Elijah's turn came he built an altar of stone, arranged the wood in order, and placed his sacrifice thereon.

Then he caused much water to be poured over the sacrifice, the wood, and the altar, until it would seem that no fire could possibly consume it. With a prayer that has lived through the centuries, he called upon God to prove to all people His presence and power. How dramatic as well as inspiring was the climax! Not only were the wood and the sacrifice burned, but the very stones of the altar were consumed!

Fortunate, indeed, are we today to have for our guidance the inspired writings of Mary Baker Eddy, the Discoverer and Founder of Christian Science. In her principal work, "Science and Health with Key to the Scriptures," we have a book which, when studied together with the Bible, will enable us to choose wisely and well. Throughout its pages there is set forth a demonstrable understanding of God as infinite Love, as all-knowing Mind, as infallible Principle, who guides all who are obedient into their rightful heritage of health, happiness, and useful activity. In this textbook of Christian Science, man is shown to be wholly spiritual, the reflection or expression of God, and therefore as perfect as the Father, whose image and likeness he is.

To the experienced Christian Scientist, as well as to the one just starting to study the profound yet simple truths set forth in Science and Health, comes the necessity to choose whether he shall begin each morning with silent communion with divine Love, or rush into his day's activities without this necessary preparation. That old deceiving argument, "I haven't the time," which would prevent one's early

morning communion with his loving Father-Mother God, would also deprive him of a suitable time for the study of the Lesson-Sermon in the *Christian Science Quarterly*. Vacation time, particularly, is apt to lure one away from his daily studies. But if one will courageously follow Jesus' admonition, "Seek ye first the kingdom of God, and his righteousness," he will find a right opportunity for his daily studies, and the day's activities will unfold in orderly and harmonious sequence.

When one has been studying Christian Science for some time and has made an appreciable amount of progress in understanding and demonstrating its teachings, there comes the necessity to make the wise choice of applying for church membership. Material sense may argue that one has not yet progressed far enough, but this step must not be deferred too long. Indeed, it should be regarded as a privilege as well as a duty to thus identify himself both with a branch church and with The Mother Church at the earliest opportune time.

As an active church member one must often make a right choice between social engagements and the duties which have been assigned to him. One can well afford to give up a dinner engagement or an evening's entertainment to attend an important church meeting or a Christian Science lecture. Our consecrated and loyal practitioners know how often they must alter their plans for the day in order to bring healing and regeneration to the sick and sinful.

In matters financial right decisions are most important. What to contribute towards the support of the church may call for prayerful consideration when one's income seems limited. Under these circumstances

it is helpful to remember our Leader's statement on page 79 of *Science and Health*, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us."

When the original edifice of The Mother Church was being built, many were the sacrifices of those who had a part in its erection. One who was called upon to contribute what to her was a large amount, found that after accepting this obligation, the mesmerism of lack was completely broken, and from that time on her needs were abundantly supplied. Likewise, when the time comes for a branch church to build an edifice, each member of that church has a golden opportunity to make a right decision regarding contributing to that activity in every possible way. Often one is doubly blessed when he does without some luxury in order to contribute more liberally to the building fund.

Again, one may be tempted to do something which is not strictly honest in the highest sense of the word, but which at the time seems to be expedient or at least excusable. Then should he remember Jesus' experience in the wilderness and say to the tempter, "Get thee hence, Satan." Only through absolute honesty may one reap the reward of those who adhere strictly to Principle. The experience of a young salesman illustrates the point involved. Late one day he found himself a long distance from his office and with one more call he was required to make in that neighborhood. The argument came that the call would be fruitless, as the firm was not a regular customer, so he might as well go back to the office and report. However, as he had been studying Christian Science, he had learned that he must express

absolute honesty under all circumstances, and that in the present instance the call should be made. He made the right choice, with the happy result that he received an order for more goods than he had sold during the rest of the day.

Occasionally, there may come a time when one must choose one of two or more lines of action, each one seemingly as attractive and equally as right as the others. Then, indeed, divine guidance is most important, and it will not be found wanting when earnestly and prayerfully sought. On page 254 of the textbook our Leader writes, "When we wait patiently on God and seek Truth righteously, He directs our path." To "seek Truth righteously" surely means to realize and to declare the ever-presence of God, the all-wise Father, who will unfold in conscious-

ness each footstep to be taken, and will assuredly point out the right course.

But suppose one should find after all his prayerful work that he has chosen a wrong course. What is the remedy? Then he must persistently hold to the truth that a loving Father will not allow him to continue in a mistake, and that He will gently, but no less firmly, show him the right course, from which man never really strayed, and the necessary human footsteps leading thereto.

Thus as one earnestly and prayerfully seeks divine guidance in every detail of his daily experience, the beautiful prophecy of Isaiah will be fulfilled: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

A SHINING LIGHT

ADELAIDE ROGERS CALKINS

"LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This admonition of the Master is most precious and near to the hearts of all students of Christian Science who are endeavoring to follow it. The way to obey this counsel is so simple that it may seem difficult, for the human mind is prone to believe in its own will and effort; but the important requirement is to remember that Jesus also said, "I can of mine own self do nothing." Then, as God is known to be the only Mind, and man His perfect expression, comes the comforting realization that we have only to reflect Mind and let the rays of Truth and Love purify our desires, and bless and heal wherever there is need.

One afternoon, many years ago, two little boys were sent from their home in town to their grandfather's farm, as the mother was obliged to go and care for a loved one. The elder boy knew the way, but the smaller one was afraid and, on reaching the edge of town, sat down, weary, frightened, and in a flood of tears. The other lad was certain that they must go on at once, as it was getting dark—but what should he do? Just then a man swinging a lighted lantern emerged from a gate a little way ahead of them and started up the road in the direction of the farm. The elder boy told his little brother that they could follow the light, and it would be all right. So they trudged along the lonely road, up and down hill, getting quite far behind the light

but keeping their eyes on it, until they reached the gate of the home where a loving welcome awaited them.

The elder boy has since become one of the foremost educators of America. In addressing a class of college students he used this story to illustrate the point which was to him most important, namely, that the man never knew what courage and comfort his light had given those forlorn little children. Therefore, he said, each young person, graduated from the college, and honestly carrying on with the high standard he had received, would be shedding his light, although he might not know the good he would be doing.

What a lovely, comforting lesson this story affords to Christian Scientists traveling to their destination of spiritual realization!

Let us first see that our Father-Mother, God, whose loving care surrounds us, and by whom we are always cherished, has provided for us a never-failing light in the Christ, Truth, which Jesus taught and proved, and which, in Christian Science, is revealed to be the Comforter indeed. Frightened and heartsick, we glimpse this light, which immediately brings us hope enough to walk calmly through the gloom, as we hear the loving voice saying to the inner self, "Lo, I am with you always." The way may be desolate, and the Comforter seem at times far away, but we know that as we follow courageously and let the light shine in our hearts, in our conversation, and in our lives, we shall be surely showing others the straight and narrow way—the true and therefore the shortest route to the goal.

In speaking of Jesus, Mary Baker Eddy has written on page 54 of "Science and Health with Key to the

Scriptures": "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error. The world acknowledged not his righteousness, seeing it not; but earth received the harmony his glorified example introduced." What better example can we have than his?

As we daily endeavor to enlarge our understanding of God, the only Life, and keep our thought in unity with His will, so that the humblest tasks are glorified, and each hour is kept buoyant with hope and expectation, we shall help our fellow men to find the beauty of reality, and shall be led onward to find our life "hid with Christ in God."

There is no higher way for us to express Love than constantly to know that because God is Love, and man is His image and likeness, man can only and always reflect kindness, purity, compassion, honesty, and mercy. To hold so firmly to this truth that others feel the tenderness of our loving thought will correct any misunderstanding and dissipate the dark shadows of hate and all its satellites. In the vanquishing of error, it is always necessary to realize that evil has no place in which to hide or dwell, that it owns no weapon with which to harm God's children, nor any charm or attraction to use in persuading us to sin. Whatever claims to oppose God is untrue, or, as someone has said, "a cipher with the rim rubbed out." Instantly, as one demonstrably knows what is true, the lie with its seeming effects fades away, utterly destroyed. So does one's understanding of the truth brighten the path for others who, though seemingly lost in the mazes of materiality or struggling under

the condemnation of human theories and false laws, may be looking for a light to guide them.

How few truly grasped the teaching of the master Christian, how scattered their efforts, and how mighty seemed the claims of worldly power! Yet the light of the Christ has always been shining, guiding, leading. It has never been completely obscured, but has brought to seekers comfort and hope all down the centuries. In our day, Christian Scientists have recognized and enshrined in their hearts this light of Truth, taught and lived it so that throughout the world many are beginning to speak the new tongue, to follow the Master's example, and to turn from the old material way of thinking.

How deeply grateful we should be for Christian Science, which is founded on Principle, is demonstrable and applicable to each human need, as a practical, livable religion of works, clearly elucidated by our beloved Leader in her writings, based on the Bible, which was her only guide! What a privilege we have in

giving our demonstrations of this treasured teaching in our testimony meetings, telling our comrades of our overcoming of fear, sin, and disease with the Word of God, which is "quick, and powerful," equal to any emergency! We can rest assured that no sincere statement of the overcoming of difficulties through the recognition of God's goodness can fail to find a place in some thought where it will bear fruit and perhaps banish the fog of doubt.

Can we not also be continually alert to share our splendid literature, which flows to us as a stream of clear water in a thirsty land? Many are the dear ones who await just the consoling message written by someone who has proved the efficacy of Christian Science to heal and save.

Let us endeavor scientifically to keep our thoughts shining with charity, loyalty, and unselfishness. The man who was carrying the lantern did not know he had been a help to the children. Neither may we always know when we have helped others, but we can trust God to use us in His service.

"FOR THEY SHALL BE COMFORTED"

HAZEL HARPER HARRIS BRANDNER

WHEN gallant hearts put out from earthly shore,
Like winging birds that fare beyond our sight,
We who keep watch beside the breakers' roar
Can know that God directs their onward flight;
That in their progress, limitless and free,
They still reflect eternal Life, and bear
True witness to their immortality
While tended by the Father's certain care.
We need not keep our gaze upon the line
Where last we saw their forms, for they are near
In all the qualities of Love's design
Expressed around us for our daily cheer;
And recognizing this we rise above
A sense of loss to claim immortal love.

PROGRESSIVE STEPS IN SUBORDINATING THE HUMAN WILL TO THE DIVINE

HERSCHEL P. NUNN

A SINCERE and devoted student of Christian Science was called upon to build a business organization. From the very inception of the enterprise he was left free to choose the men to fill every position. The business became very successful, so much so that the student was eventually promoted to another position, where he was given the task of reorganizing a business activity which had fallen so far behind in production that it seemed on the road to failure. As rapidly as practicable he put into operation methods and plans that had proved successful in his former business. He expected results similar to those achieved before. However, this was not the case, and progress seemed much slower. He found himself becoming impatient at delays; also at the apparent lack of comprehension of his plans and methods on the part of members of the new organization. His impulse was to discharge many employees, with the thought that he would find others of the type he had secured in his former organization.

At this point, however, he saw the need of clear, scientific thinking. He talked with a fellow student of Christian Science, who pointed out to him the difference between his former task of organizing and his present one of reorganizing. It was much the same as the difference between the task of building a new large office building and that of remodeling an old building. In the one case he would start from the foundation. In the second case he would need to be very careful not to remove supporting girders and walls, else he might soon have the

whole building down on his head. With this thought, his impatience was healed. As he began to work more willingly with the material he had at hand, he discovered much good in the organization to which his impatience had blinded him before. In a remarkably short time the business reflected this changed thinking in increased volume and decidedly better relations with customers. Gradually, incompetence came to the surface, was healed or removed, and competent men were brought in. In less than a year the business was changed from threatened failure to success.

In our work of spreading the gospel of Christian Science we are all engaged in remodeling. The mortal is not to be changed into the immortal, but the human consciousness which has accepted mortal models and false ideals must turn to spiritual models and Christlike ideals. Deep-seated convictions as to what constitutes human goodness cannot be immediately removed without danger of discouraging the young student. Our Leader gives us specific directions on this point. She says (Science and Health with Key to the Scriptures, p. 296), "An improved belief is one step out of error, and aids in taking the next step and in understanding the situation in Christian Science."

How often this valuable passage comes to the student in his work! As Jesus showed in his parable, one must learn to be patient in separating the tares from the wheat, awaiting the harvest time, that the wheat may not be pulled up with the tares. So he tries to lead the awakening thought gently out of its false beliefs into

higher concepts of goodness, knowing that under God's guidance the true idea will finally be apprehended. It is recognition of the spiritual idea which leads to demonstration. So we work from the basis of absolute Truth, knowing and declaring man's perfection as God's image, while we may have to be patient in overcoming human limitations. But "suffer it to be so now" does not mean suffer it to be so always.

Strength of character is sometimes taken to mean strength of will. In Christian Science, strength of character is measured by the degree in which one is governed by spiritual sense. Substituting spiritual strength for the material counterfeit is a matter of growth and affords an illustration of this remodeling process. Human beings sometimes use will power to resist temptation. When they begin to study Christian Science they learn a better way. Through spiritualization of thought they grow to love the verities of being. They discover that temptation is a mental fog which hides the beauty of these spiritual verities. They refuse to indulge the error, because it means losing sight of the precious truth. However, until love of spiritual good has become the governing influence of thought and volition in his life, the student must continue to resist error and the temptation to sin with all the strength, understanding of Truth, and uprightness he already possesses. He does this with our Leader's authority, for she says in *Science and Health* (p. 206), "The power of the human will should be exercised only in subordination to Truth."

Of course, this sense of will is not to be confused with the depraved will of selfish mortal mind, which demands its own satisfaction of self-indulgence. The will of self-assertion

is the antipode of the will to do good under God's directing. To test the thought which is governing us we need to weigh it in the balance of meekness. If in accord with the prayer, "Not my will, but thine, be done," we may know our will is in subordination to the divine. Thus we silence self-will and selfishness, and awaken a greater capacity to stand firm for good. God's will is always and forever the will of good for His beloved offspring.

We sometimes hear it said by one who is attempting to overcome the smoking habit through his study of Christian Science, "I am working on the problem, but I am still smoking because I don't want to use will power." This view may be an evidence of weakness and self-indulgence, for which should be substituted that determined strength of character which is in line with Principle. Exercising the human will does not heal one of the desire to smoke, but every refusal to indulge that undesirable habit will lessen the hold of its seeming power. Using human will "only in subordination to Truth" speeds spiritual growth. Every struggle to do good instead of evil takes us a step nearer the kingdom of heaven. "Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement,—in the *at-one-ment* with God,—for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom" (*Science and Health*, p. 19).

It may be well for us to watch that in warning against the use of human will power we make it plain that

"the power of the human will should be exercised only in subordination to Truth." The student will not then lose his will to do good under God's directing, while the rebuilding of character is going on, or behold crumbling walls of good habits coming down on top of him because of fear

to use his divinely directed will in his resolve to do right.

As the student replaces the belief in human goodness with inspired motives and acts, he finally beholds the completely new structure—"a building of God, an house not made with hands, eternal in the heavens."

"QUIET SANCTUARY"

KATE W. BUCK

ON pages 14 and 15 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, are statements which serve as sure guides, enabling one who seeks, to find a blessed sense of communion with God. Obedience to these counsels will establish that confident sense of oneness with God which enabled Jesus to say, "I and my Father are one," and to prove its power. One sentence in particular points the right way to the attainment of perfect being, as ordained of God, namely (p. 15), "In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness." Inspired by a heartfelt desire and a sincere willingness to leave all for Christ, we find the first "sin" to be denied is belief that matter is real, and that man is material. Belief in materiality alone seems to separate us from God. The belief that the image of Spirit, God, appears in material form is a very evident falsity. Man is like God, and between God and man there is neither separation nor division.

One who was striving to work out a perplexing problem received a message that certainly emanated from divine Mind, bringing immediate enlightenment and help. It was this: "Stop trying to live with a mortal or as a mortal." That must needs be done. In truth we live only with

God's ideas, and as God's ideas. As we realize this eternal truth, even partially, it removes mountains of bewilderment and criticism.

It is needful for all to find and become acquainted with their true selfhood, with what man really is, instead of what mortals think he is; and only in "the quiet sanctuary" can this be accomplished. It is in the silence of true thinking, when the intrusiveness of mortal belief is stilled, that one gains peace, control, and firm confidence in one's higher and better self. To gain this is worth persistent effort and consecration.

In "Miscellaneous Writings" (p. 1) our Leader speaks of "the ashes of dissolving self"—the false self with its arrogant claims and desires; and as one joyously lets this dissolving process go on, eager for a renewal of the Christ-spirit within, one becomes conscious of spiritual dominion, which transcends, and finally blots out, wrong habits of thought and action. Anyone who begins to perceive the nothingness of mortal personality and is ready to renounce its subtle suggestions, is prepared to put on Christ, through steadfastly manifesting Christlike qualities.

Jesus said of the Christ, "And I, if I be lifted up from the earth, will draw all men unto me." As the Christ,

Truth, is truly lifted up in human consciousness, it will draw to itself all who are striving to rise above the stifling limitations of materiality, and this rising brings healing. The activity of Truth, given free rein in individual thought and life, helps to awaken the Christlike consciousness in others; and it involves the surrender of everything unlike God, Truth, who is all-power, all Life, all reality.

Paul writes, "Ye are Christ's; and Christ is God's." A literal acceptance of this statement regarding the eternal relationship of God and man indicates man's immunity from fleshly beliefs and fears, for they have no place in Mind, where man forever abides. On page 571 of our textbook we read, "Know thyself, and God will supply the wisdom and the occasion for a victory over evil." This self we are to know is the perfect reflection of God. Here is proof that man is never alone, for he always reflects God and cannot be separated from Him, even as God always knows man and the universe as His own expression. Surely, then, each one of us must needs learn to stand alone with God, discerning that God's completeness includes all His ideas, united yet individual, infinite yet definite.

Throughout the centuries, men and women of great attainments have found strength, comfort, and support in prayerful solitude. Throughout her writings our consecrated Leader shows the need for such prayerful stillness, because only by this method do men learn really to know themselves as God knows them. Then the true and perfect self is seen to be ever about the Father's business. With new-found wisdom, expressed through a new-found self, we find plenty of occasions whereby to win

victories over each phase of seeming evil—always remembering that evil is nothing at all but the whispering of aggressive mental suggestions, trying to appear intelligent and so deceive mankind.

In our "quiet sanctuary" we may acquire strength, calmness, contentment, and become so imbued with the light of Truth that it radiates itself naturally, and without conscious personal effort. Also, in these still hours a love is born which is impartial and universal in character, because it sees more of the Christ reflected in every man. This love sets free and does not bind or restrict; it liberates and helps, releases, and is itself released. It is not shown in a personal sense of love, or in trying to attract love to oneself. It is the love that perceives each one's spiritual birthright, and concedes to each one his own individual completeness as God's idea. Knowledge of kinship with the divine is true spiritual power, a power which God gives freely and abundantly. Love that does not make for spiritual strength is not worthy of the name; and so long as one leans upon another, this leaning creates weakness. If one permits another to depend upon him personally, instead of upon Truth, this dependence becomes a source of instability and prevents reliance upon God. In God, where man is safely sheltered, weakness has no place.

Compassion is another healing quality which was constantly manifested by the Master. We read of him as having compassion on the multitude, because they were "as sheep having no shepherd." A yearning desire to lighten the burdens of humanity cannot fail to heal, for it comes from knowing Truth as Jesus taught it. Knowledge of Truth is

always knowledge of the absolute—that which forever is. It is an admitted fact that only the humble in spirit can perceive the truth, and use it without striving to dominate and control.

Serenity is likewise a desirable quality. It gradually finds expression as one learns to stand alone and enjoy it. It means composure and steadiness, contentment and joy in the quiet consciousness of being at one with real Being.

It is needful to give freely with the positive assurance that in God, and therefore within one's true selfhood, every need is met. Through one's own spiritual attainments one may help others to know the value of

standing outwardly alone, yet in truth never alone because of oneness with the Father. Through consecrated desire to let God use one for His own glorification, one finds that the peace of God is his, an inward strength, and an understanding of God as the true center of all life and action—yet separate from personalities. Hereby the false sense of self is lost, and that which has always been, as an inclusive part of the infinite manifestation of infinite Mind, appears to the illumined human consciousness. This is self-possession in the deepest meaning of the word, and it is ours for the seeking by way of material surrender "in the quiet sanctuary of earnest longings."

"WHEN THEY LOOKED"

F. MILDRED RICKMAN

SAD-HEARTED came they at the break of day
As the sun rose—and morning mists hung gray
Above the olive groves, a silvery veil
Of flying shadows, gossamer and pale—
Unto the tomb. And did they come in faith
That, spite of all, their Lord had conquered death?
Nor think him in the grave, asleep, alone?
Or had they trust that Love could lift that stone?

Swift sorrow turns to joy when, as they come,
Two angels greet them from the empty tomb;
And with that sweet assurance, "He is risen"!
They know their Master freed from death's dark prison.

So we, in loneliness, in grief or pain,
When we have proved that earthly help is vain,
Lift up our thought to God, and meekly pray,
Asking His love to roll the stone away.
Then doth the "Sun of righteousness" arise,
The mist-clouds vanish to uplifted eyes;
Clear vision sees the nothingness of error,
And proves Christ's victory over death and terror.

Love, giving strength according to our need,
Shows us the Saviour, Christ, is risen indeed,
And in the glorious light that comes with day
We look and see the stone is rolled away.

FROM CROSS TO CROWN

CHARLES V. WINN

THE great Apostle to the Gentiles, who had remained faithful through many trials and tests, left this gem of truth for all valiant Christian warriors and lovers of good: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

To obtain "a crown of righteousness" is the goal of every Christian Scientist. To human thought a crown symbolizes everything that the human mind has thought of as desirable, that is, power, dominion, and wealth. The Christian Scientist is seeking power, abundance, dominion, and glory, but he is seeking them from an entirely different source and for an entirely different purpose than is the materialist. The Christian Scientist's desire is to be a citizen of God's kingdom of good, to be governed by God, to be controlled by God, to be obedient to God. He wants no earthly crown; he rejects false ambition and unworthy aims. He desires only the "crown of righteousness," the government of good, the abundance of God's ideas, the glory of reflected love. He does not want to rule others, but to help them to learn how God rules and controls all. He wants to help others to prove their dominion derived from God and to free themselves from the domination of material sense.

The Christian Scientist desires to express the love and goodness of God. He desires abundance not for selfish ease, but that he may reflect more of good. He wants his consciousness of good to be glorified, not to exalt self, but to glorify God. He is seeking the

power of God so that he may exercise more spiritual power in doing the will of God, and is praying from his heart so to live as to honor and glorify his creator.

The crown which endures forever is that which stands for a kingly nature, a royal character, a noble lineage. Man is the reflection of Spirit, for God is his Father, divine Love his creator. His title to his heavenly estate is a spiritual title, unclouded by any belief in a material origin and ancestry. These divine facts are the only facts of being, and they are eternally true. Humanly speaking, however, they must be proved in order that we may have a clear title to our divine heritage. As we must conform to certain legal requirements in order to gain a clear title to our human possessions, so we must take the rightful mental footsteps in order to lay hold upon that which is divinely ours.

The real man, the image of God, is always wearing the crown of righteousness. He expresses the perfection of God; hence he is wholly right, wholly true and good. The human consciousness has to attain to a measure of spirituality in order to see man as God-crowned. As the beautiful flowers growing on the mountainside are seen only by the one who climbs to the place where they are, so God's man is seen only by one who has risen to that divine height where righteousness alone is understood as real, and unrighteousness is seen as a fleeting shadow. God has prepared the crown of righteousness, but we have to prepare ourselves to wear it. Where could we find a more imposing array of the golden qualities of

Christian character than in that sublime statement in Philippians, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Our Leader says (Science and Health, p. 50), "The real cross, which Jesus bore up the hill of grief, was the world's hatred of Truth and Love." As we embody the qualities of Truth and Love in our lives and thinking, how thoroughly hate and evil are replaced by "the mind of Christ"! Arrogance and pride begin to disappear, and we become humble listeners and obedient followers of Truth. We may have much to overcome, but we can press on with a fervent desire for a full obedience, a complete sacrifice of self, an untainted humility. We can attain to such a high degree of unselfed love that "the world's hatred of Truth and Love" finds no response in our thinking. Our joy is assured when we think not of the cross but of the crown. To Truth there is no cross of error; to Love, no cross of hate; to good, no cross of evil. As we walk with the Christ, we find the crown. Seeming problems fade away under the rays from the sun of righteousness. As we lay aside self and have a genuine affection for the things of Soul, we are crowned with spiritual blessings. The cross leads to the resurrection; it is followed by exaltation—a great purification. We may seem to go through the wilderness, but as we are faithful to Truth we come out better and finer than when we entered it.

Had the children of Israel been obedient, their time in the wilder-

ness might have been comparatively short. Disobedience, ingratitude, and murmuring seemed to prolong it, but even their delayed journey into the promised land afforded them many opportunities to prove God's power and love. Abundant supply was manifested even when there seemed to be only lack. Divine protection was theirs where dangers seemed imminent. A way of escape was provided when every avenue of deliverance seemed cut off. Healing was at hand when disease seemed prevalent. Their wilderness experiences were not necessary to prove God's presence, but they served to prove God's power and presence in spite of what seemed to be the wilderness. It was proved that all the arguments of false material sense cannot prevent the unfoldment of spiritual good and its abundant manifestation, even under the most adverse conditions.

Nothing can separate us from ever-present good when our thinking is set upon spiritual perfection. As we have "the mind of Christ," the great spiritual facts of being are seen to be the only facts, and we find ourselves not in the tangled wilderness of mortal beliefs, but in God's garden of spiritual delight. The wilderness blossoms, the cross is laid aside for the crown, and instead of defeat there is triumph and victory.

He is nearest to gaining the crown of righteousness and to laying aside the cross of mortality who ever thinks on those things that are lovely. God is Love, infinite Love, the fountain of all life, the source of all being, from whom all that is true proceeds. His creation is at one with omnipotent Love and is forever characterized by ineffable loveliness. Truth is always lovely, and anything that deviates in

any degree from immaculate loveliness is never true or real. We can easily tell whether thought is in accord with that which is true when we ask ourselves whether it embodies the qualities of Love. In perfect Truth or reality there is nothing unlovely or imperfect; and so the more of love we embody in our thinking, the nearer we approach the perfect standard of Truth.

God is Love, and God is Life; so the more we think on those things which are true and lovely, the closer we attain to that perfect life, the life of sinless joy. It might be said that he who thinks on those things which are lovely cultivates a beautiful mental garden in which blossom the graces of Spirit. He who dwells in Love sees loveliness. He who consciously dwells in the realm of Love sees loveliness and lovableness manifested everywhere. Two aviators may be comparatively near each other and yet see different things. Why? Because one may be in a fog bank and the other have risen higher into the sunlight. The difference is in the medium through which they are looking.

As we think on those things that are lovely, though we may not at once completely drop the cross and gain the crown, the cross becomes lighter and the crown is nearer to our attainment. We do not drop at once the entire load of belief in matter, but as our consciousness is filled with Love divine and its eternal realities, the beliefs of error do not seem so real; error does not weigh so heavily upon us. If our duties have seemed rather unpleasant, they become more pleasant. What may seem work of a routine nature is uplifted and exalted. We think of it as an oppor-

tunity to prepare ourselves for higher understanding. The path of Love leads to exaltation. We try to make each day a day of loving service, and thus each day becomes one of joyous advancement.

The one who tries to express each day more of love than he did yesterday is sure to reap a rich reward. The man who finds that the stream running through his field is clogged does not need to remove all the débris at once in order to start the stream flowing. He removes some of the débris, and when the stream starts to flow, the current carries away the rest. As we entertain the ideas of Love, the streams of Love will carry away the obstructions of error. Error is dislodged by the power of Love, which is irresistible. Love has no opponent, no opposite; there is nothing contrary to it, nothing outside of its infinite manifestation. Love possesses all power, for it includes all that is real, and, embracing all, it includes all the power there is. As our thought embodies those things which are lovely, we embody and express the only power there is, for we are at one with Him who is all-power. As we express the ideas of God, we reflect that power which ever leads us onward from cross to crown. That power brings to us true freedom. In the kingdom of Love we are free men, for our names are "written in the Lamb's book of life;" we are free from error and at one with the omnipotence of Love.

As we think on those things which are lovely we manifest true being; we walk with God's angels, we reflect more perfectly the character of the Christ, we express the wisdom that comes from above, we keep hold of the hand of God, we pursue joyously

and humbly Love's upward way, we strive, as stated in "The First Church of Christ, Scientist, and Miscellany" (p. 163), more earnestly to follow "him who won the way and taught

mankind to win through meekness to might, goodness to grandeur,—from cross to crown, from sense to Soul, from gleam to glory, from matter to Spirit."

THE LAW OF PROGRESS

LA RUE M. HODGES

THERE is perhaps no subject of more compelling interest than that of progress. In every direction men have striven by ingenuity and invention to improve their modes and methods of living, and this phase of progress has been effected to a remarkable degree within the past quarter of a century.

When we begin the study of Christian Science, however, we soon learn that all which may truly be termed progress is primarily mental in character and is achieved through wise, intelligent, and Christlike thinking; and we also learn that such thinking is the reflection of the Mind which is God. Christian Science proclaims God, Spirit, to be the only Mind, and His ideas to be one with this Mind, inseparable from infinite wisdom, Truth, and Love.

Let us consider the vital importance of this great fact to us individually. Does it not mean, among other things, that through declaring and demonstrating our oneness with infinite intelligence we overcome, put off, the limitations of ignorance, superstition, inability, lack of knowledge? Does it not also mean that we reflect wisdom, intelligence, clear judgment, freedom, and spiritual dominion? Such qualities, constantly expressed and manifested in our daily living, of necessity result in spiritual growth, increased efficiency—in short, true progress.

Mrs. Eddy lifted the thought of

progress out of the realm of materiality when she wrote in "Science and Health with Key to the Scriptures" (p. 233), "Progress is the law of God." True law, it will readily be conceded, is capable of enforcement. Indeed, obedience to God's law is a divine requirement, which cannot be evaded or indefinitely put off. Through Christian Science we ascertain that God governs His creation by means of immutable spiritual laws, and that the ceaseless operation of these laws ensures man's complete immunity from aught that would oppose his heritage of joyous dominion, radiant health, enduring happiness, harmony, and success.

In establishing our right to progress in accord with spiritual law we are often called upon to overcome what appear to be almost overwhelming obstacles. But let it be remembered that God, the divine Principle of being, is amply adequate to strengthen, defend, and deliver us in every emergency with which we may seem to be faced.

The following experience stands out in one student's thought as a shining example of the power of Truth to render null and void every attempt of evil to impede one's progress. All through the year which followed the memorable occasion of receiving class instruction, this student frequently pondered Mrs. Eddy's words from "Miscellaneous Writings" (p. 82): "Infinite pro-

gression is concrete being." Toward the end of this interesting and eventful year came the announcement of the date of the annual Association meeting, to which she was so eagerly looking forward. Accordingly she began at once to make preparations, including arrangements for the journey. Almost simultaneously with receiving the announcement, however, circumstances arose over which she seemed to have no control. Illness developed in members of her family, who were not students of Christian Science, and it appeared that her presence and help in the home would be imperative. In addition, a difficult financial problem, which seemed impossible of immediate solution, presented itself. Turning away from these mesmeric suggestions, the student endeavored to realize that the spiritual inspiration she would gain from this meeting would bless those near and dear to her as well as herself, since as Mrs. Eddy reminds us (Science and Health, p. 206), "In the scientific relation of God to man, we find that whatever blesses one blesses all." She therefore decided utterly to reject all belief in the frightening claims of material sense and began vigorously to declare her God-given ability to be present where she needed to be, because of the Father's omnipresence, which naturally includes the presence of His idea, man.

In this mental state of expectancy and reliance upon the Father to open the way, she witnessed the rapid improvement of the one who had seemed so ill. Likewise ample funds were found available to defray all the expenses of the trip. When the happy day dawned and this student found herself present at the Association meeting, she lifted her thought in silent thanks to the Giver of all

good for the proof that "power becometh unto God," and that He truly and bountifully provides all that is needful for our peace, prosperity, and progress, when we turn unreservedly to Him.

Let us also carefully contemplate the Master's incomparable example of progress, of constant overcoming, and humbly and thankfully follow in his footsteps of selfless service, obedience, and humility. So doing, we shall begin to taste of the "infinite progression" which is assuredly "concrete being," and know the illimitable joys and triumphs which such true activity brings.

Our Leader's life is a striking illustration of spiritual progress and "patient continuance in well doing." Her courageous overcoming of the seemingly insurmountable obstacles of poverty, timidity, and opposition to her teaching, through her steadfast adherence to divine Principle, is a magnificent example for all her followers. In her rich legacy of Christian Science, Mrs. Eddy has provided the ways and means for each one of us to demonstrate our unchallenged spiritual supremacy over error, and to achieve in some degree the inspiring results which characterized her long and useful career.

The following lines from a poem quoted in a Christian Science lecture point to the value of persistence in our demonstration of progress:

"Thou shalt grow strong again,
 Confident, tender;
 Battle with wrong again,
 Be Truth's defender;
 Born to attempt, attain,
 Never surrender!"

Spiritual advancement is indispensable to us as students of Christian Science. Sloth, stagnation, indolence, halting indecision, are

unknown to the ideas of God, omniscient Mind. Throughout her writings, Mrs. Eddy inspires us with the boundless scope of spiritual unfoldment and accomplishment. Let us improve each passing hour by holding our consciousness open and receptive to pure and perfect ideas from God, divine intelligence! Consistent and prayerful perseverance in right thinking and acting must in-

evitably result in one's promotion above all handicaps, inharmony, discord, and fear.

The divine command which Moses received centuries ago is applicable to Christians today, "Speak unto the children of Israel, that they go forward." What a glorious inheritance is ours to know that naught can prevent us from obeying the priceless law of infinite progression!

HELPFUL READING

JOHN M. BREWER

IN a remarkable paragraph of Science and Health (p. 195) Mrs. Eddy offers helpful criticism and guidance concerning the reading of novels. She has just been discussing the value of such academic studies as promote the lifting of human thought, and has objected to "the tangled barbarisms of learning." She then states: "Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, fill our young readers with wrong tastes and sentiments. Literary commercialism is lowering the intellectual standard to accommodate the purse and to meet a frivolous demand for amusement instead of for improvement."

What better characterization of the present situation could be written? Within her criticism might also be included many of the motion picture offerings, stage productions, and radio programs. Moreover, we may well say that not only the young, but adults also, are liable to be filled with wrong tastes and sentiments.

Now Christian Science, while offering guidance in the selection of spare-time opportunities, is not a kill-joy religion; quite the contrary. It brings the fullest and highest joys,

and never takes from the individual any good thing. Mrs. Eddy does not raise objection to any of the normal activities of worth-while human living. She was herself well versed in literature, and she quotes from one novel, Sir Walter Scott's "Ivanhoe," in her textbook (p. 566). The enjoyment of literature is a wholesome and useful exercise; it is fostered by our *Monitor*—*The Christian Science Monitor*—in its book reviews, radio news, theater notes, and motion picture comments. When read wisely, critically, and in moderation, some novels are helpful in adding to our understanding of the problems of life and encouraging us in their solution.

Unfortunately, however, works of fiction are frequently used unwisely; hence standards of selection are needed, and our Leader furnishes these in the quotation above given. Novels, she implies, should be characterized by natural and unexaggerated pictures, ideals possible of realization, and specimens of nobility, and they should develop in readers right tastes and sentiments.

One is reminded here of Mrs. Eddy's remarks on the work of the sculptor, especially of her reference to "Perfect models." She writes, "Let

unselfishness, goodness, mercy, justice, health, holiness, love—the kingdom of heaven—reign within us, and sin, disease, and death will diminish until they finally disappear” (*ibid.*, p. 248). One is reminded also of her observation on the impossibility of painting the picture of Jesus while holding in thought the likeness of Judas (p. 260).

Children sometimes experience unnecessary trouble through trying to carry over the romantic visions of fairyland into the environment of the home, with daydreaming and disappointment as the result. And grown-up children are prone to similar temptations. Since so-called material life itself, as Christian Science teaches, will ultimately be seen as an unreal dream, it is well not to appear to add to the problems of that dream.

In pleading for higher standards in the selection of novels, so far as their delineation of the so-called “facts of life” is concerned, the Christian Scientist does not favor a thoughtless or superficial optimism, but rather a hopeful expectation of good, based on the eternal goodness of God and of His reflection, man. He recognizes that human life presents many problems, but he sees no value in books which merely depict an upside-down world, where terror reigns and every deviltry prospers. The demonstrations of Christian Science, reported in *The Christian Science Journal* and the *Christian Science Sentinel* and in our Wednesday meetings, abundantly prove that there is healing for the ills of hu-

manity. Novels seemingly based on the contrary assumption contribute nothing in the right direction. It is safe to say that specimens of depravity voluntarily and purposelessly experienced, or read about, will never help a person to clear his thought of the mists of fear, and that frequent association with the villainous in fiction will never sweeten our ideas and ideals of life, any more than would our actual companionship with such persons.

Jesus made important uses of constructive illustration, especially in his parables. The stories of the good Samaritan and the prodigal son will never be out-of-date. They depict suffering and sin, but they also show the cure. Jesus’ parable of the sower was used to teach a real lesson; it was explained by him only after the disciples had been given opportunity for thought concerning it.

Really thoughtful persons cannot for long feed on husks. They will soon demand higher and better kinds of mental and spiritual food. Paul gives good advice in his statement to the Christians at Philippi: “Finally, brethren, whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; . . . think on these things.” It is certain that works of fiction devoted in the main to describing the false, dishonest, unjust, impure, unlovely, and evil report, will sooner or later pass out of book shops and libraries and out of human experience. Christian Scientists have the privilege of lessening the demand for such books, and thus speeding the good day.



Faith is a condition of your life by which you live and act and thrive in the certainty that God is good, . . . that God will never allow evil things finally to triumph.—*Rev. V. A. Demant.*

"I SHALL NOT WANT"

MARION F. BECKLER

THE Psalmist sang joyously, "The Lord is my shepherd; I shall not want." What a declaration of assurance of divine care is contained in this much-loved Psalm! We see implied here a positive refusal to entertain a single intruding anxiety, desire, or want. This standard of thought, maintaining strong faith, whatever the sense testimony, is essential if we would advance toward spiritual riches.

To want is to require or long for that which seems to be lacking. The sense of want shuts out the vision of present good. According to material theories, desire or fear constitutes the motivating force of the so-called law of self-preservation, supporting the individual through his span of mortal existence. This false self-dependence, battling against odds, strives, through its own ingenuity and force of will, to accumulate abundance.

Christian Science, reversing the précepts of physical science, places faith in God, infinite, ever-present Love, in whom man has his being; replaces material striving and fears with confidence in divine power and the prayerful desire to know more of the divine nature. Spiritually awakened thought lacks nothing, but realizes present good. We never want when trusting in God, divine Love, the one and only source of good.

It is vain to attempt to commingle mortal beliefs and faith in God. Such attempts only breed inconsistencies in human thinking. Mortals who make audible prayer to a personal God, enumerating their wants, do not by this means reach beyond

their own insufficiency. A sense of want is an inconsistency due to misapprehension of God. Mrs. Eddy rebuked this sort of prayer with the statement (*Science and Health*, p. 7): "The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied." Wanting, requiring, longing for the possession of matter, and the sense of lack entertained, indicate an erroneous state of thought. True prayer, which turns to God to receive more light, to see better the presence of heavenly blessings, affirms the allness of good and dwells satisfied.

Our true needs are supplied, but our wants are too apt to be the offspring of human will. Envision a world in which the wanting of more and more matter gives place to living at one with God, with Truth, Life, and Love! All greed, worry, want, woe, struggle, and human will would vanish into nothingness. Spiritual advancement demonstrates the fact, revealed in Christian Science, that man is living at one with his creator, inseparable from the supply of His affluence.

So let us sing with the Psalmist, "I shall not want." Rest in green pastures, guidance beside still waters, spiritual refreshment, freedom from fear, the overflowing cup, divine protection assured, goodness and mercy ever present—what a beautiful acknowledgment is this twenty-third Psalm of the blessings bestowed by the loving Shepherd!

Wanting, or dissatisfaction, is a mental blindness to reality, and is

out of accord with "the mind of Christ." Jesus never wanted. He found the tax money in the fish's mouth and fed great multitudes with five loaves and two fishes, thus proving man's inseparability from the source of supply. Following the Master's teaching, Christian Science proves the fallacy of fear and want, opening our eyes to see spiritually. Step by step, those who advance in the study of this Science gain the understanding that enables them to demonstrate plenteous supply.

It is understood that in the overcoming of disease there must be a letting go of the false sense which claims to have caused the disease. So, in the overcoming of want there must be a letting go of the false sense that says, "I want." When the individual reverses his thinking and understandingly says, "I shall not want," he has allied himself with the affluence of God, good. His thought has changed, and his prospect changes accordingly. As thoughts of sickness are made manifest in a sick body, so are thoughts of want expressed in impoverishment. Healthy thoughts of plenty, based on an understanding of spiritual abundance, are evidenced in plenty. Christian Science, dealing with thoughts, eliminates inharmony, mental and physical, in one's environment.

Wanting matter leads thought into a far country of want and poverty, whence it must return before we can realize that all the Father has is ours by reflection. Spiritual man rejoices in the assurance of divine heirship. When we understand this, the old familiar saying, "When my ship comes in," loses its meaning, just as the hope of a heaven to be reached in the hereafter gives place

in human thinking to realization of the glorious fact that the kingdom of heaven is at hand. Thus heaven—harmony, peace, and plenty—is not something which we look forward to enjoying after the change called death is accomplished. It is spirituality in which we rejoice now; it is the expression of infinite good which changes not.

Christian Science, rising above material thought, offers to a hungering world neither cynicism nor material riches, but reveals man as ever dwelling in the light of heavenly good. The cynic may spurn matter; the Christian Scientist sees matter as unreal. When one's thought is spiritualized, one enjoys freedom from want, and his spiritual possessions cannot be measured by material standards.

Throughout the Scriptures is the ever-recurring admonition to rejoice. May we not be found wanting in rejoicing! Spiritual growth brings increasing confidence in present good. Our one need is growth in understanding of God, Life, and this is gained through daily study and practice of Christian Science. Our beloved Leader has revealed to the world the spiritual riches of real existence. Through patient study, our purer, wider vision sees omnipotent, omniscient, omnipresent Love, and man as God's inseparable likeness, the beloved object of His tender care.

In "Miscellaneous Writings" Mrs. Eddy says (p. 263), "Always bear in mind that His presence, power, and peace meet all human needs and reflect all bliss." Bearing this truth in mind, surely we can always repeat with the Psalmist, "I shall not want"!

THE LORD'S PRAYER

A. LINCOLN ROTHBLUM

IN the sixth chapter of Matthew is recorded the prayer which Christ Jesus taught his disciples and bequeathed to posterity. This prayer, designated the Lord's Prayer, stands as a perfect, ever-effective orison. Its application to human needs ranges from the individual Christian duty of healing sickness to the solution of world problems. This prayer is simple, yet profound; brief, yet comprehensive. It is a reverential paean of thanksgiving and praise; the common bond of Christianity.

Of such import did Mary Baker Eddy, the Discoverer and Founder of Christian Science, consider this prayer that she gave the spiritual interpretation of it in the concluding paragraphs of her chapter on Prayer in "Science and Health with Key to the Scriptures." The Lord's Prayer is included under the provisions of the Church Manual as an integral part of all services in The Mother Church and its branches, and in Christian Science Sunday School exercises.

Christian Scientists ponder the Lord's Prayer and the spiritual sense thereof as presented in Science and Health. In the light of this interpretation the Lord's Prayer is seen to be replete with spiritual power. When its healing import is discerned this understanding may be immediately applied to every erroneous situation, however sudden or severe, with certainty regarding the beneficial outcome. The potency of spiritual consciousness is indicated by Mrs. Eddy's statement (*ibid.*, p. 16), "Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration

and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick."

The opening words of the Lord's Prayer indicate the continuing care and perpetual provision bestowed on us by our Father. The sick, yielding to error's seeming sway, may secure freedom from bondage by realizing the tender relationship forever existent between God and His children. The sufferer from disease may unhesitatingly and confidently turn to the one common Parent and experience surcease from pain and suffering through the understanding of God's all-harmonious creation. The temporary claim of material sense is without divine jurisdiction. Error's fictitious fetters, falsely forged, possess no reality, and are not binding on man.

Man, in Science, is always the Father's own idea, perfect, indissolubly identified with harmony, with health. In accents replete with the puissant majesty of Mind, Mrs. Eddy writes (No and Yes, p. 17), "Man is the climax of creation; and God is not without an ever-present witness, testifying of Himself."

God's name is hallowed as reverence and undivided loyalty are accorded. His divine nature — the spiritual effulgence which dispels the shadow of error. To divide allegiance between material and spiritual methods is to withhold adoration for God, Spirit. Only by unswerving fealty to Christly modes of healing are homage to God and devotion to His kingdom attested. To emasculate faith by wavering between Spirit and matter is not to demonstrate His

heavenly will on earth. The omnipotence and supremacy of Mind are proved as we cast our thought on the side of Principle, as indicated by the statement of the Psalmist, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God."

In a period of unfoldment and needed lessons, the blessing of divine Love attends our waiting and fills the heart, expectant of good, with its daily ration of hope, courage, and faith to persevere. "Give us this day our daily bread" hints the confidence that may be placed in Love's bestowal of adequate strength and ability for all requirements. Resentment because of wrongs should not be indulged, for restoration to health, in Science, requires forgiveness. Recognition of error's unreality implies the reflecting of Love impartially. Only in this way can injustice and hardening of the heart be arrested, and evil deprived of its illusory, thieving propensities.

Sickness, sin, and death are unknown to infinite Mind. The remedial truth is that divine Love is not the author of sickness, nor cognizant of it. This blessed assurance dissipates stubborn resistance to the restorative modus of Mind, and brings recovery to the sick.

To everyone longing for peace and progress of the nations, the Lord's Prayer voices the assurance that the kingdom of God is here and now. Individual disputes, national dissensions, international divergences, may be ameliorated through the holy influence of the Lord's Prayer. So far as it is understood it is a unifying power for good. When its daily utterance calls forth unselfishness, humility, and brotherly love, the petitioner gains an increasing realiza-

tion of the truth which is applicable to himself and his country. The Scriptural promise still applies to a world troubled by doubt, dismay, and dismal forebodings, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Through Christianly scientific utilization of the Lord's Prayer, each one may help to prove powerless the political perplexities, unwise ambition, greed, contentious rivalry, dishonesty, injustice, inordinate desire for preferment, which would retard, disturb, or prevent the universal weal. The practice of the moral graces of aspiration, honesty, philanthropy, and temperance aids the present realization of the kingdom, power, and glory of God. Martin Luther, that undaunted reformer of the sixteenth century, perceiving the strength and uniting effect of the Lord's Prayer throughout the world, is accredited with the declaration, "The Lord's Prayer bindeth the People together, and knitteth them one to another; insomuch that one prayeth for another, and together one with another; and it is so strong and powerful that it even driveth away the fear of death."

Our Love-inspired Leader envisioned that happy day when all men and nations would unite their individual and collective hopes for world amity through realization of God's omnipresence, the all-presence of good. She understood and proved by her works that in following Jesus' simple instruction, "After this manner therefore pray ye," lies the solution of difficulties of every sort. With unwearied compassion and

hope for the salvation of humanity, this God-directed woman writes (Pulpit and Press, p. 22): "All Christian churches have one bond of unity, one nucleus or point of convergence, one prayer,—the Lord's

Prayer. It is matter for rejoicing that we unite in love, and in this sacred petition with every praying assembly on earth,—'Thy kingdom come. Thy will be done in earth, as it is in heaven.'"

PAYING OUR DEBT

WALTER ARCHER

WHEN examined in the light of Christian Science, lack is seen to be a result of the mortal belief that somehow, somewhere, God's creation is incomplete and imperfect, and that to make up for this apparent deficiency it becomes necessary to accumulate matter. Beliefs of lack and debt deny certain statements in the Bible such as that in I Timothy 6:17, where Paul speaks of "God, who giveth us richly all things to enjoy." And in the Master's parable of the prodigal son the father says to the elder brother, "Son, thou art ever with me, and all that I have is thine."

In order to free ourselves from the belief of lack and of the obviously undesirable effects of debt, the denial of God's loving provision must be corrected and replaced by the pure spiritual truth as taught in Christian Science. The remedy for all false thinking and its erroneous results is unfolded in the Bible, especially in the words and works of our great Master, whose unclouded spiritual vision pierced beneath outward appearances, and so enabled him to be our Way-shower in all things. In the prayer given to his disciples, which has since been called the Lord's Prayer, Christ Jesus brings to light the one right way to redeem all debts, the perfect remedy for the erroneous thinking which results in unwarranted indebtedness, when he says,

"And forgive us our debts, as we forgive our debtors." This is spiritually interpreted by Mary Baker Eddy, the Discoverer and Founder of Christian Science, as follows: "*Love is reflected in love*" (Science and Health with Key to the Scriptures, p. 17).

Throughout the Bible and the writings of our Leader, we find statements indicating that our debt is that which we eternally owe to God, Life, Truth, and Love. Paul, in his epistle to the Romans, admonishes us, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." In the light of Christian Science we accept this loving instruction as reminding us that in proportion to our love for and obedience to God we fulfill the divine law of loving our neighbor as ourselves and expressing good to all mankind.

In the light of these facts, how shall we set about the liquidation of church debts? First, we must be sure that we, individually and collectively, fully understand of what our debt consists, and to whom it is owed. Perhaps we need to recognize and acknowledge our debt to divine Love, the payment of which requires even a higher sense of honesty than does the just payment of material obligations. Fundamentally, our debt is to the creator of all, and there is only one way in which this can be paid—

in our love for and obedience to God, good. Therefore to pay our debts means to love God, and also to love His manifestation by striving to see man and the universe as God, Love, sees them—spiritual and perfect. When we faithfully and earnestly do this, we shall find that the problem of financial debt, which to material sense may sometimes seem almost insurmountable, will be met as we gain the clear spiritual vision of the true nature of God's universe, and apply our understanding of Love.

One student received much help and encouragement when considering the problem of branch church indebtedness in the light of the above reasoning, together with a thorough study of Mrs. Eddy's definition of "Church" (*ibid.*, p. 583), which is, in part, "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." This perfect, complete spiritual idea, Church, obviously has no deficiency, no need not already supplied by the divine Principle, Love and Truth, by which Church is supported and upheld. Continuing, our Leader then elucidates "Church" from the standpoint of its office and function in relation to humanity, and implies certain definite obligations which it has to mankind. She says, "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." Then as faithful students, dutifully aware of our obligations to humanity, should we not seek the enabling grace to accomplish all the requirements of the above definition?

The Mother Church and our world-wide Cause stand for consecrated, loving service to and the eventual redemption of the whole human race. Each branch church gives its particular service in the community in which it functions, and where the need for it arises. The branch church's specific obligation is primarily to the community which it serves. Keeping in thought this debt of service and love to the community, let us again earnestly consider the second part of Mrs. Eddy's definition of "Church." Immediately the following question presents itself: Is the church in our community fulfilling its part as "that institution, which affords proof of its utility"? Is it doing all that it is required to do according to the comprehensive definition of "Church" in our textbook? The answer to this question determines whether the debt of a branch church is being properly discharged.

If the church problem of material indebtedness is not being solved, should we not strive more adequately to meet our spiritual obligations? Then the question arises, In what way is the church failing to discharge them? As the branch church pays its debt to Love, as the members bring all their tithes of understanding and love and service into the storehouse, Love pours out upon them blessings more than enough to meet all material debts. We have the promise in the Bible for this spiritual abundance, and should claim the fulfillment of the promise.

Here, some of the practical ways by which a church can more fully meet its obligations to the community may be enumerated: more consecrated individual work by the members for the spiritual growth and prosperity of our Cause; more regu-

lar and devoted attendance at Sunday services and Wednesday evening meetings; more inspired evidences and testimonies of true healing; more steadfast lifting up of the Christ, Truth, in human consciousness, which would immediately result in better healing work in the church and community; more loving provision for and loyal support of the lectures, so that those in the community ready and waiting for a cup of cold water will find refreshment and healing, and the discouraged be aroused to a livelier hope; a more buoyant enthusiasm and inspiration on the part of all members, resulting in devout and continuous effort for the Cause nearest and dearest the heart of all loyal Christian Scientists. The earnest cultivation by each member of these will undoubtedly serve to attract strangers to our church. Here then, for each church member, and close at hand, are today's means and methods for emulating the example

of our Master, who went about among the people doing good.

As the way of the Christ is always the way of humility and true simplicity, so in just such simple but effective ways as those outlined above can our obligations as church members be met. And when these are clearly recognized as our debt to Love, no false thinking or lack of love will hinder us from realizing their fulfillment. The wholehearted payment of spiritual indebtedness will result in the speedy liquidation of all material debts, for our beloved Leader assures us, "The inevitable condition whereby to become blessed, is to bless others" (Miscellaneous Writings, p. 127). When we humbly acknowledge our great debt to divine Love, and fully and freely discharge all the human obligations included in that debt, to the best of our ability, then indeed will the church's temporal needs be met by Love, and in Love's own way.

A PRAYER

ETHEL WASGATT DENNIS

OH, may I never seek to serve Thee, Lord,
Through pride of human intellect or will,
Nor envy those who, humbler, more unselfed,
Thy highest offices so nobly fill!

But when, through rising from the things of sense,
I hear at last the summons of Thy voice,
However lowly or obscure the task,
Help me stand steadfast then, yea, and rejoice,

Unmoved alike by censure or by praise
Of earthly counsels, which must end in dust,
But careful only lest I should betray
The purpose God-committed to my trust.

Lift up my faith to see Thy perfect plan,
Which fills the measure of each waiting heart
With all the good for which it has made room
Through each wise choosing of Love's better part.

OPPORTUNITY AND SUPPLY

FRANK S. VERNON

OPPORTUNITY, viewed from the world's standpoint, is often considered a thing of chance and change, elusive and uncertain. Supply is looked upon as unstable and undependable. This is because the human mind, with its changeableness and inconsistency, regards opportunity as material, and measures supply according to material possessions. The belief in matter as substance is directly responsible for any lack or limitation in human experience. Moreover, the discord one accepts as real, either in his own case or in that of another, may appear in one's experience, in some phase of discord.

In direct contrast to the world's viewpoint, Christian Science teaches that all good, all supply, comes from God, divine Mind, and is therefore spiritual, continuous, and changeless. It teaches also that supply is not measured by material possessions; in fact, that real supply contains not one element of materiality or limitation, for it is wholly spiritual and abundant.

Opportunity and supply must be seen as spiritual, limitless, and eternal, in order that the abundance of good may be realized. When one has grasped this spiritual fact, the barrier of fear, which has seemed to separate him from his heritage of good, is broken down; and as spiritual understanding increases, nothing remains to obstruct his receptivity to the blessings which are rightfully his as the likeness of God, good. In Christian Science one does not demonstrate material possessions; one demonstrates spiritual-mindedness. This lifts one's thought above the

fears, doubts, and worries that attend human experiences, and breaks the so-called law of limitation. Then everything that is right and necessary for one's well-being is found to be just at hand.

The Apostle James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Since God, the All-in-all, is the eternal, unvarying source and substance of all that really exists, it necessarily follows that whatever proceeds from Him is changeless, limitless, and ever present.

In the Christian Science textbook, "Science and Health with Key to the Scriptures," Mary Baker Eddy makes this very illuminating statement (p. 60): "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul." Because man lives, moves, and has his being in God, in Soul, he is always consciously at one with God's "infinite resources." He exists at the standpoint of infinite, limitless opportunity and supply. Blessings spiritual, perfect, and forever changeless are ceaselessly pouring forth from the fount of eternal Love to man, Love's full expression.

The opportunity to show forth this abundant supply is always present. The manifestation of abundance in our experience is in exact proportion to the spirituality of our thinking. The open door to this abundance is the clear realization of our ever-present sonship with God, and of our true heritage as "heirs of

God, and joint-heirs with Christ." But, it may be said, the evidence of lack and limitation is so universally accepted, and we hear so much of it on all sides, that it is practically impossible to keep from believing it. In considering this argument, let us not overlook the fact that there is no belief of mortal mind which is more universally accepted or more generally discussed than that of sickness. Yet we do not accept it as the truth about man. And we know it is being exterminated daily, in thousands of cases, by the ministrations of Christian Science.

It is well also to remember that whether the claim be lack of business, lack of money, lack of health, or lack of happiness, it is always the same lie about God and man appearing in different guises. It is always due to the belief in a power apart from God. Falsity is eliminated from our experience proportionately as we know and demonstrate the oneness of God, the one power and presence, governing and controlling man and the universe in perfect, continuous harmony. The understanding of and complete reliance upon the infinitude of Spirit proves the present abundance of good.

One may believe that something from without, some circumstance or material condition beyond his control, is wholly responsible if his supply seems limited; but such is not the case. Oftentimes, the error that would separate one from the supply which is rightfully his is the fear that he may not have sufficient to meet his need. The belief in and fear of lack induces lack. Every phase of human activity is the result of thought. Not a finger is moved, not a step is taken, not a business deal is consummated, without thought.

And one is individually responsible for the quality of his thinking. Thus, through obedience to Principle, one is the arbiter of his own destiny, and nothing, except his wrong thinking or his acceptance of the evidence of the senses, can ever separate him from conscious at-one-ment with the spiritual source of infinite opportunity and supply.

During the recent period of economic disturbance the students of Christian Science have had a golden opportunity to prove the efficacy of this teaching. And many have demonstrated, beyond the shadow of a doubt, its absolute correctness and unfailing practicability. One such instance is here cited.

A student of Christian Science was enjoying a marked degree of success in his chosen profession. For some time the question of removing, with his family, to a distant part of the country had been under consideration. Prayerful, consecrated work was done to realize the government and unerring guidance of divine Mind, and to exclude from his consciousness any selfish motives or desires. The result of this work was that all suggestions of uncertainty as to what was right were dissipated, the way was clearly seen, and the move was made. Almost simultaneously with the arrival of the family in their new home, came the crash which was the beginning of the so-called depression. Seeking divine inspiration and guidance, and willingness to follow and obey the leading of divine Love, the student was shortly led to a very desirable location for the pursuit of his profession.

As time passed and the conditions throughout the country seemed to grow steadily worse, he dwelt often upon the truth revealed in the words

of Mrs. Eddy (*ibid.*, p. 410): "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love." As he pondered this statement he became increasingly grateful for the opportunity, afforded by this experience, to prove the truth taught in Christian Science. He became more steadfast in his endeavor to let the law of God operate in his consciousness, to the exclusion of any other so-called law. His understanding of his true status as a child of God, reflecting and expressing the infinitude of good, became clearer. He consistently refused to accept as real or true any suggestion to the contrary, and thanked God that he could not be mesmerized into believing it. Thus he attained a degree of spiritual-mindedness which enabled him to realize in a measure the infinite abundance of true substance, the substance of Spirit. This spiritual thinking brought into his experience a large measure of success in the

midst of what seemed to be the very opposite condition.

In making this demonstration he turned unreservedly to God, the Giver of all good, the source of all opportunity and supply. "The windows of heaven" were opened to him, and blessings in great abundance were manifested. This proves that, even though many around us may accept and submit to suggestions of error, of lack and limitation, we shall be unaffected by them if we clearly realize our oneness with the Father and His immutable law of Love.

The law of God, the law of abundant good, which sets aside all so-called laws of evil and lack, is not restricted to a select number, but is present for all. In proportion to his spirituality one finds opportunity and supply omnipresent and instantly available. This is clearly set forth in the words of our Leader (*ibid.*, p. 13): "Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, 'Ho, every one that thirsteth, come ye to the waters.'"

THE SUPPER AT EMMAUS

MARGARET OSBORN

THEN was he known in breaking of the bread,
 And in the sorrowing two, great joy uprose
 That he, the carnal mind proclaimed as dead,
 Was victor proven over all his foes.
 He went away, but they, with thought inspired,
 Turned and walked back the long, long way they came,
 Sharing the kindling hope that he had fired.
 Were not, they said, our waiting hearts aflame?
 Back to the mourners went they with the word,
 Our Master now is risen. We have seen
 Him in the evening of this day and heard
 His voice the ancient prophecies explain.

Oh, may this sacred bread to us be broken!
 This understanding come with each word spoken!

CONFIDENCE

MINNIE H. GRISWOLD

THERE is comfort as well as liberation from anxiety in the assuring words of Isaiah, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." These words were spoken by the prophet when rebuking the rebellious Israelites for their folly in trusting in idolatrous nations for help in warfare and forsaking the Lord their God.

The idea of strength from the material viewpoint conveys the impression of great power. To seek it in "quietness and in confidence" is to change the basis of thought from the material to the spiritual, a thing as difficult in Isaiah's time as it seems to be in our restless age. To stay quietly at home and trust in the Lord when the greater part of the world is seeking to increase strength and power through invasion, warfare, or civil strife, and putting its trust in princes, is not an easy thing for any nation to do. It appears not to be an easy thing for the nations of the world to subscribe to at the present time. Yet Isaiah's words ring as true today in their spiritual application as they did many centuries ago. Men and nations must re-establish their confidence in the power of God and the government of the one Mind, if they would be saved and realize the never-failing source of strength and wisdom.

In the material way of thinking the world's estimate of the word "confidence" refers to reliance on physical strength, material things, or personal influence, whereas Jesus gave to the world the unfolding spiritual ideas expressed in the Beatitudes and the blessedness of hav-

ing confidence in spiritual strength. "Blessed are the poor in spirit: for their's is the kingdom of heaven," is the first beatitude. Others are, "Blessed are the meek;" the "pure in heart"; the "peacemakers"; those who are "persecuted for righteousness' sake." Evidently Jesus' estimate of true values included meekness, humility, receptivity, and righteousness. When our first and greatest desire is to fill our consciousness with spiritual love and the gracious qualities of the Christ-consciousness, we are praying for divine blessings, and the reward or answer will be the calm, serene confidence in the truth that brings freedom. In the first epistle of John we read, "Beloved, if our heart condemn us not, then have we confidence toward God."

One may ask how this unfaltering sense of confidence in the goodness of God may be gained when personal sense testifies to the reality of fear, timidity, and doubt. Christian Science teaches that if such thoughts came from God they could not be changed; but that, originating in mortal mind, they are to be regarded as illusions of material sense, no longer to be believed. Christian Science is changing our reliance upon material things by helping us to distinguish between fear and doubt and the opposite qualities of trust and confidence; to choose between good and belief in evil; between truth and error. This may be seen from a statement made by Mrs. Eddy on page 368 of "Science and Health with Key to the Scriptures," where she says: "The confidence inspired by Science lies in the fact that Truth

is real and error is unreal. Error is a coward before Truth."

Confidence in God, good, helps us to overcome timidity, sensitiveness, fear, and distrust in our ability to engage in new lines of endeavor. An illustration of this may be seen in the life of Moses. After he had tended his father-in-law's sheep in the desert of Midian for forty years, we read that God called him forth to go back into the land of Egypt and lead the enslaved Israelites out of their bondage into the promised land. The self-effacing nature of Moses struggled with the belief of his human incapacity to meet the momentous requirement. He falteringly questioned, "O my Lord, I am not eloquent," and, "Behold, they will not believe me, nor hearken unto my voice." And again, "Who am I, that I should go unto Pharaoh?"

Then were given unto him "two signs," to strengthen his confidence: the healing of the leprous hand, and the turning of the serpent into a rod. This rod he was to carry thereafter as the symbol of the power and presence of the Lord God, the great I AM. Then later there was added the glorious promise, "My presence shall go with thee." With this foundation of confidence Moses could undertake the task, meekly knowing that as God's chosen instrument, his strength, authority, and power would come from God. What was the result? The whole record of the Exodus is that of Moses listening to and obeying the voice of the Lord God. As a result, he has become known in history as the leader of the Hebrew nation, the mouthpiece of law, the deliverer, and one of the noblest prophetic statesmen in the Old Testament.

May not this record of Moses and

his change of viewpoint from that of timid self-distrust to complete, unquestioning reliance upon the wisdom and allness of God typify the experience of many Christian Scientists? We too must learn to trust implicitly in divine guidance by listening to the voice of God for the needed wisdom. We too must wait in "quietness and in confidence" for the laws of Truth to operate.

Christian Science expands our confidence in all that is good and true. Knowing this, let us then, as sons and daughters of God, steadfastly refuse to entertain intruding thoughts of doubt and anxiety and definitely make our claim for the spiritual quality of confidence, accepting only God-directed thoughts and thereby gaining a divine standard of thinking and living. Mrs. Eddy writes in "Pulpit and Press" (p. 3), "Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion."

When we gain more confidence in God, we have more confidence in our fellow men and in their ability to express the divine idea; more confidence that humanity will be able to put off its seeming gross materiality and wake to a clear perception of man's high destiny under the government of the one Mind, in conscious unity with His immutable laws of harmony. Then let us joyously place our confidence wholly in God, identify ourselves with Him, and rest secure in our spiritual consciousness of His goodness and protection.

"In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow thee."

PRIMITIVE CHRISTIAN HEALING

ROLAND HALL SHARP

IN crisp, unmistakable language, Christ Jesus commanded his followers to "heal the sick, cleanse the lepers, raise the dead, cast out devils."

Not once, but many times, the Master enjoined healing upon his immediate disciples. He rejoiced over the twelve when they returned with fruitage born of obedience to his command.

Christians today generally accept the Biblical record of healings by spiritual means alone as divinely natural for Christ Jesus and his immediate disciples, but not for others. Often the healing work is interpreted as a supernatural gift belonging to a period now past.

Material medicine, meanwhile, has come to take its place in millions of Christian homes. Church doctrine in many cases has been adjusted to the view that Christ Jesus did not mean his followers in all time to heal disease as he did, without drugs, medication, or material surgery. Indeed, churches frequently maintain hospitals, and limit their purely spiritual activity to the overcoming of sin.

Yet in recent years there has come a great stirring of Christian thought throughout the world on the subject of spiritual healing of disease in all its phases, mental, moral, and physical. Christian Science since 1866 has steadily taught and demonstrated that spiritual healing of all the ills "that flesh is heir to," after the manner of Christ Jesus, is a present possibility. Its adherents all over the world are daily curing themselves and others, by spiritual means alone, of diseases often pronounced

incurable by physicians. Well-authenticated testimonies of healing appear in every issue of the Christian Science religious periodicals, and are heard in the Wednesday evening meetings of The Mother Church in Boston and of its branches throughout the world. More recently, other denominations have actively turned their attention to the question of healing of physical disease by prayer.

For both the Christian Scientist and the inquiring thought in other folds, much light is thrown on the subject of spiritual healing by experiences of the early Christians, after the apostolic age, and before the healing element had temporarily been obscured in the history of Christianity.

Fortunately, some records of this formative period, records which are the common heritage of Christians everywhere, remain to us in documents generally accepted as authentic by scholars in all Christian denominations. These records are translated into English and published in convenient form in the "Ante-Nicene Fathers," a ten-volume American reprint from the Edinburgh Edition.

It is illuminating, for example, to find a Christian writer in the mid-second century pointedly rejecting the use of material medicines, and appealing for reliance on the power of God in times of physical distress.

Tatian the Assyrian, who compiled one of the first forerunners of the New Testament, called "Diatessaron," or "Harmony of the Four Gospels," was one of the courageous band of early Christians who went

out to preach the new doctrine to a pagan world in the face of scorn, indifference, and persecution. In his work entitled "Address to the Greeks," Tatian exposes various pagan practices and then writes: "But medicine and everything included in it is an invention of the same kind. If anyone is healed by matter, through trusting in it, much more will he be healed by having recourse to the power of God. . . . For what reason do you not approach the more powerful Lord, but rather seek to cure yourself, like the dog with grass, or the stag with a viper, or the hog with river crabs, or the lion with apes. . . . Yield to the power of the Logos!" (Ante-Nicene Series, Vol. II, p. 73, Edition of 1908.)

It is difficult to imagine that the writer of these words could himself have used material medicines. Tatian, within a century and a half of the Master's ascension, interprets the teachings of Jesus the Christ as exposing the falsity and needlessness of material remedies. He relies wholly for healing on the spiritual power of God, expressed by Christ, the divine Logos, or Word.

Seventeen centuries after Tatian, Mary Baker Eddy, Discoverer and Founder of Christian Science, organized The Mother Church, The First Church of Christ, Scientist, "to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Church Manual, p. 17).

Like Christ Jesus, Mrs. Eddy omitted material means, including drugs, manipulation, or other devices of materia medica, from the healing work of Christian Science. And like Tatian, she specifically repudiated the use of material remedies. Her

reason, as set forth in her published works, is that the use of material means for healing departs from the precepts and example of Christ Jesus.

Mrs. Eddy makes it clear that in Christian Science, healing results from the realization by the healer of the truth of being. God has made all perfect, and there is no other cause nor creator. Any seeming discord can be no more than a false claim, a dream of erring sense. Disease is never an objective reality. It is a subjective belief in mortal thought, and appears to be solid actuality only to the deceived material senses. When the light of spiritual understanding shines in human consciousness, harmony is seen to be real, and disease vanishes from thought and feeling, from the human mind and body.

In the joyous practice of this complete Christian healing, which includes the healing of sin and of sin's effects on the body, as well as of other types of disease and discord, the Christian Scientist has no confidence in lower, material means. His sufficient help is found in the healing truth, the truth of God's all-presence and all-power. Like Tatian, he is "having recourse to the power of God."

A careful study of Tatian's text in the original Greek discloses that he meant by "matter" and "medicine" the equivalent, in his time, of what those words connote today. It is interesting to note that the ancient Greek word, *ύλη*, used by Tatian and translated "matter" by scholars, is today used in the same meaning when religious articles on the Home Forum Page of *The Christian Science Monitor* are translated into modern Greek.

To be sure, the practice of material medicine in the second century was crude compared to the refinements of modern medical practice. But the fundamental theory of combating physical ills by the application of material remedies to the body has not changed. Long before Christ Jesus demonstrated the purely spiritual way of healing, physicians had been treating human bodies by means differing only in detail from those of modern medicine.

The most enlightened of the early Christians accepted the healing work of Christ Jesus as a model for their own healing of themselves and others. The Bible records healings by the disciples and apostles, as well as earlier works of healing by prophets. From these records it is established beyond question that Christian healing, as foreshadowed in the Old Testament, as taught and demonstrated by the Master, and as reinstated by Christian Science, remains for all time purely spiritual in method, although it results in the cure of the body.

There is evidence that considerable thought was given by some early Christians to what may properly be called the ordered methods and results of spiritual healing. Origen of Alexandria, a prominent figure of the early third century, testified that healing works continued to his day. But he was not satisfied with blind faith as an explanation of these healings. Nor did he fall into a magical or miraculous explanation of the sort that later came to obscure the original import of healing.

Origen at several points in his voluminous works delves deeply into the subject of healing. In replying to Celsus, a pagan critic, he writes: "We have to say, moreover, that

the Gospel has a demonstration of its own, more divine than any established by Grecian dialectics. And this diviner method is called by the apostle the 'manifestation of the Spirit and of power:' of 'the Spirit,' on account of the prophecies, which are sufficient to produce faith in anyone who reads them, especially in those things which relate to Christ; and of 'power,' because of the signs and wonders which we must believe to have been performed, both on many other grounds, and on this, that traces of them are still preserved among those who regulate their lives by the precepts of the Gospel."

A clear understanding on Origen's part of how healing was accomplished is given in his comment on the cure of the lunatic, or epileptic, boy, recorded in Matthew 17:14-21. He analyzes the nature of the complaint and decides that it consists not so much in bodily disorder, as he says physicians of that day would hold, but rather that the boy was suffering from "irrational impulses," to be "cast out by the Word." He also considers why the disciples failed to heal the case, and adds: "But let us also attend to this, that 'This kind goeth not out save by prayer and fasting,' in order that if at any time it is necessary that we should be engaged in the healing of one suffering from such a disorder, we may not adjure, nor put questions, nor speak to the impure spirit as if it heard, but devoting ourselves to prayer and fasting, may be successful as we pray for the sufferer, and by our own fasting may thrust out the unclean spirit from him." (*Ante-Nicene Series*, Vol. IX, pp. 478-479.)

This passage indicates that Christians of the third century were practicing healing with sufficient under-

standing to know that each case required individual treatment. Some were to be adjured, or commanded vigorously to yield to the power of God. In other cases, awakening from the dream of suffering was to be brought about by questions put to the patient. In still others, silent prayer alone could do the work.

From the tenor of Origen's writings, it is clear that he used "fasting" in a more metaphysical sense than merely abstaining from food. When combined with prayer, his use of the word came close to the sense of fasting from erroneous belief. He also knew that the error did not belong to man, but was a foreign impurity to be "thrust out" of the patient by spiritual means alone.

Further evidence is given by Tertullian of Carthage. A little earlier than Origen, Tertullian testified to the continuance of healing work. He also makes a point of tremendous significance to the Christian Scientist, that error is not to be confused with man, and is to be cast out by the Christ. This point is made in his Apology, or defense of the Christians against pagan criticism. He describes how Christians of that day, early in the third century A. D., were still casting out "evil spirits," and adds: "Yet you choose to call us enemies

of the human race, rather than of human error. Nay, who would deliver you from those secret foes, ever busy both destroying your souls and ruining your health?" (*ibid.*, Vol. III, p. 45).

From the above and other evidence in early Christian writings, it is clear that the practice of spiritual healing was accepted as a normal activity for Christians later than those personally instructed by the Master. Once this point is established, there remains no historical basis for the widespread teaching that the healing power was limited to the immediate disciples. Mary Baker Eddy insists in her writings on the universality and present force of Christ Jesus' command to heal the sick. For her, as for Christ Jesus, healing was the indispensable proof of a Christian's purity and spiritual understanding. She sums up her teaching on this point on page 38 of "Science and Health with Key to the Scriptures," as follows: "Jesus said: 'These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover.' Who believes him? He was addressing his disciples, yet he did not say, 'These signs shall follow *you*,' but *them*—'them that believe' in all time to come."

WINDS OF GOD

ALICE TROXELL MC COUN

WHEN leaves are rustling, branches bend and sway,
Then we are sure the wind is here. Although
We see it not, its presence we may know
By gentle might and powerful interplay.

When tender words and kindly acts appear;
When men do good from overflowing hearts,
And we behold the power that Love imparts;
By these—by these—we know that God is here.

THE ALEXANDRIAN MANUSCRIPT

By THOMAS L. LEISHMAN

WHILE the Sinaitic and Vatican codices are generally regarded as being both the earliest and the most valuable of the New Testament manuscripts which have been preserved to this day practically in their entirety, the "Codex Alexandrinus" comes next in order of importance. Like the other two, it was originally a manuscript of the whole Bible written in Greek, and though the Old Testament portion is still almost complete, certain parts of the New Testament have, unfortunately, been lost, including twenty-five leaves from the Gospel of Matthew, two from that of John, and three from II Corinthians. One of the unique characteristics of this codex is that after the book of Revelation we find the first epistle of one Clement of Rome, a fact which reminds us that this letter was highly esteemed by the early church and came near to being accounted among the *canonical*, or sacred, Scriptures of the New Testament. This same manuscript also contains fragments of a second epistle of Clement, which is, however, considered of lesser importance. Another point of interest is that in the "Codex Alexandrinus" the epistles of Paul immediately precede the book of Revelation, instead of following the book of Acts.

The facts concerning the origin and early history of this famous manuscript are veiled in obscurity. In the year 1628, one Cyril Lucar, patriarch of Constantinople (now Istanbul), presented the codex to Charles I of Britain, and, shortly after the foundation of the library of the British Museum in 1753, it was placed there for safe keeping,

and now rests beside the "Codex Sinaiticus" in the manuscript room. Now, Cyril had formerly been patriarch of Alexandria in Egypt, and there is good reason to suppose that it was there that he became possessor of this ancient codex, which for that reason is called the Alexandrian Manuscript—its brief designation, for purposes of reference, being the letter "A." On the flyleaf of the book, Cyril himself recorded the tradition then current concerning its preparation, to the effect that it was "written by the hand of Thecla, an Egyptian woman of noble birth . . . shortly after the council of Nicaea" (which took place in 325 A. D.). It is now the considered judgment of scholars that it must have been prepared about the middle of the fifth century A. D., rather than early in the fourth, as suggested by the patriarch.

A further interesting point concerning the "Codex Alexandrinus" is that it was the first of the great Greek Biblical manuscripts to receive any real study and recognition, for though the "Codex Vaticanus" had lain in the archives of the Vatican since about 1480, it was not until the early nineteenth century that its vital importance was recognized, while the discovery of the "Codex Sinaiticus" came several decades later still. Had the Alexandrian manuscript reached England some twenty years sooner than it actually did, it would doubtless have been made available to those who prepared our Authorized Version; yet, even without its aid, these scholars succeeded in giving to the world that inimitable rendering which we know so well.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK,
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

DUNCAN SINCLAIR
Editor

VIOLET KER SEYMER

GEORGE SHAW COOK

Associate Editors

VOL. 55 — No. 1

EDITORIAL

APRIL, 1937

THE PROMISE AND THE REWARD—PEACE

TWO sayings of Jesus, recorded in John's Gospel, are of deep and enduring interest. One of them reads: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27); the other, "Be of good cheer; I have overcome the world" (John 16:33). Christ Jesus overcame the world, leaving his peace and the method of gaining it as a rich legacy to his followers, and telling them to be unafraid, untroubled, of good cheer. He himself could not possibly have been other than at peace, since he had overcome all worldliness. His overcoming meant victory over material sense in its every form—all the suggestions of matter, the flesh, evil.

The temptations of the world—matter, the flesh, evil—are no different now from what they were when the Master triumphed over them. They still are the common enemy of mankind. Envy, jealousy, hatred, revenge, and lust remain the bitter foes of the human race. And nothing is more certain than that if any of them is indulged, inharmony results and peace of mind vanishes. Think how envy or jealousy tortures those who allow themselves to become its victim. They lose the true spiritual perspective; the actions of others are misunderstood and mis-

judged by them; and peace of mind disappears, leaving them stricken and pained. So it is with all the other false beliefs of evil: whoever allows himself to be victimized by them is sure to have to pay the penalty; sure to be robbed of his rightful sense of harmony and peace; sure, sooner or later, to suffer the pangs of regret.

To attain to a measure of peace of mind these enemies, these mortal mind beliefs, must be overcome in individual experience, for as Mrs. Eddy writes (*The First Church of Christ, Scientist, and Miscellany*, p. 278), "Peace is the promise and reward of rightness." A wonderful sentence that—full of meaning! And how is "rightness" to be cultivated, rightness which is the harbinger of peace? A hymn in the *Christian Science Hymnal* (No. 277) refers to peace as "the fruit of conquered sin." In the measure that belief in the reality of matter or evil is indulged, and the belief made the basis of sensuous indulgence, in that measure is genuine peace denied. To reach the haven of perfect peace, all sin must be overcome—all materiality, all evil.

"Jesus stormed sin in its citadels and kept peace with God," our Leader says on page 211 of "*Miscellaneous Writings*." Here also is an illuminating statement. Had Jesus not kept peace with God; had he not understood God and lived in accord-

ance with his understanding, he could not possibly have stormed the citadels of sin as he did. He knew the allness of God, good, and the love of God for His children. He knew also the unreality of evil. And with this understanding he fearlessly exposed the sinful thoughts and practices of men, certain that exposure was necessary to the overcoming of them.

In his warfare with the evil beliefs of the world the Christian Scientist is well equipped. He has learned through Christian Science the nature of God and God's creation. He knows that God and His entire spiritual creation are good—perfect. He knows also that evil—the devil or Satan—is a lie, utterly devoid of reality, because God is infinite good. He therefore regards evil, by whatever name it may be called—the world, the flesh, Satan, the devil, or material sense—as but false or erroneous mental suggestion, which he can refuse to accept. This knowledge of the unreality of evil places him at a great advantage over the false belief. And besides, he knows that in overcoming evil he is not destroying something which has entity or actuality, but, rather, is realizing the omnipresence of spiritual truth.

How different the Christian Science way of salvation is from that pursued by those who limit God's goodness, fail to see and acknowledge the perfection of man as God's image and likeness, and believe in the reality of evil! The real man, being the perfect idea of God, is never in need of saving. He reflects God continually, knows naught but good, never for an instant is deprived of harmony and peace. The student of Christian Science strives to know the truth about man, and to live in ac-

cordance with that truth. In this manner he attains to a measure of righteousness, or "rightness," and gains a proportionate measure of peace—the peace of God.

For the purpose of overcoming erroneous beliefs and attaining peace, another great truth has been given the student of Christian Science: he has received an understanding of God as Love. God is Love, and His whole creation is lovable and loving. What an error it is, then, to be other than loving in our relations with our fellow men! "Whatever brings into human thought or action an element opposed to Love, is never requisite, never a necessity, and is not sanctioned by the law of God, the law of Love" (Miscellany, pp. 278, 279). Thus, while engaged in realizing the truth of the perfection of man and reversing the false beliefs which would deny that perfection, we should never allow ourselves to be made to believe that an evil thought or evil action is of any real value whatsoever. Loving thoughts, good thoughts, pure thoughts, true thoughts—these alone have spiritual power; these alone are worthy of us; these alone bring the reward of peace.

In the experience of the individual, peace is the result of overcoming the evil suggestions of the so-called mortal or carnal mind. In the experience of nations, enduring peace can come in no other way; it must always be the result of the regeneration of the individuals constituting the nations. It is always the reward of "rightness." The more materially-minded the people of a nation, the more readily they are deceived by evil into believing its false arguments; and the greater is the unrest—mental and physical—they experi-

ence. On the other hand, the more spiritually-minded the people, the less they are deceived by the suggestions of evil, and the more they enjoy harmony and peace of mind.

Peace is the promise and the reward of righteousness. Righteousness must therefore be striven for by the peoples of all the nations if they

are to reap the reward. The way to righteousness has been clearly defined by Christ Jesus as the overcoming of the world, and none can fail to find and travel that way who are obedient to his teachings, so fully and scientifically elucidated in Christian Science.

DUNCAN SINCLAIR

INCREASE AND DECREASE

"A MAN of knowledge increaseth strength." Knowledge of God, divine Principle, is the one all-inclusive gain to be unremittingly sought. This knowledge is not acquired academically, through the brain, but spiritually, through spiritual sense. Spirit, God, imparts this sense without measure. Our knowledge of God is always open to increase, for infinite good is unfathomable. "But to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire," Mrs. Eddy says on page 3 of "Science and Health with Key to the Scriptures."

Of the child Jesus it was said that he "increased in wisdom and stature, and in favour with God and man." It was not wise training or human education, but direct spiritual inspiration, which brought him this divine knowledge and prepared him for his final achievement of victory over death. The whole "thought, energy, and desire" of Christ Jesus was directed to increasing his knowledge of God and of his own spiritual sonship. His life purpose was to give the world accumulating evidence of the redemptive power of this knowledge. And this exalted purpose was incomparably fulfilled in him.

John the Baptist, still identifying himself with materiality, said of

Christ Jesus and of himself, "He must increase, but I must decrease." Through the application of Christian Science, the superstitious belief in evil will decrease to the vanishing point and the understanding of God will increase until infinite spiritual perfection is acknowledged to be the sole reality of existence. The price of freedom is increasing alertness in rejecting untrue beliefs, and unfalteringly entertaining the true ideas of divine Mind.

What claims to delay or curtail our gaining this understanding of God? Failure to denounce material ignorance and affirm spiritual understanding. Reluctance to deny *in toto* the lie that evil is a knowable entity. Jesus described the devil, or evil, as "a liar, and the father of it." In other words, he defined evil as self-evolved nothingness—a deceiving myth. Now the lie of evil may be believed by those whom it deceives, but evil can never be known by anyone. Only that which is true is scientifically knowable. The afflictions of humanity are not scientifically known. They are endured only while they are believed.

The knowledge of God, radically presented in Christian Science, destroys false belief and reveals the basis of freedom. Blind material sense argues that whereas we know

evil vividly and have acute evidence of its afflictive presence, we know God but dimly, if at all. This argument, when entertained by individuals and groups, develops into the atheistic assertion that there is no God, or else that religion is detrimental to human success, and that one gets along better without it. Christian Science reverses this lie. It declares that by means of spiritual understanding and fidelity we can have spiritual dominion over evil, and so achieve the highest success to which anyone can aspire. In true thinking there is demonstrable power. Increased spiritual understanding accelerates the exposure of oppressive myths and brings to the student increased righteousness, health, and dominion. Thereby it conquers his fears, lifts him above sin, and shows him how he may awake to heavenly harmony.

Mrs. Eddy's aim was identical with that of Christ Jesus. After long years of "consecration of thought, energy, and desire" to the supreme quest of increasing her knowledge of God, she could say (The First Church of Christ, Scientist, and Miscellany, p. 174): "To-day my soul can only sing and soar. An increasing sense of God's love, omnipresence, and omnipotence enfolds me." The fruit of her vision and of her labors is world-wide. With these examples before us, with the same God to reflect, we, as Christian Scientists, can draw upon the unerring and unending resources of infinite Love. To this end we too must cultivate "consecration of thought, energy, and desire," and give up whatever would prolong our subjection to the myth of evil. In early educational years, and in home, business, and social experiences, we are equipped to bring

forth irrefutable evidence of the omnipotence of good. There is nothing real to hinder us from reaching the heights of perception and proof, provided we are putting off the old man and adding to our expression of the divine nature.

The words of Isaiah come with tender reassurance to those who appear to be faced with unusual problems, those who do not always seem able to realize their birthright of spiritual vision and strength: "To them that have no might he increaseth strength." Strength does not depend upon personality or constitution. Strength is "no respecter of persons." Strength is spiritual, universal, and infinite, and never subject to diminution or loss. Strength is a characteristic of divine Principle. Hence, one who would be strong must rejoice in his relation to divine Principle and learn to prove its support. The understanding of Christian Science enables each one of us to look staunchly and unreservedly to God for increased understanding and love, increased health and strength. Spirit imparts spiritual sense. Nothing can prevent spiritual quickening and its fruitage when we seek them joyously and perseveringly according to the rules of Christian Science.

"Of the increase of his government and peace there shall be no end." To understand and obey God's government is the only way to cease being misgoverned by ignorance, hate, disease, and other hindrances to harmony. This is the only way for individuals and nations to learn the art of self-government and the ensuing peace. In the organization of Christian Science, spiritual and numerical increase must follow as each member is governed by divine Prin-

ciple. This increase of power and heavenly influence is manifested as each one gives up self-will for the divine will and turns away from the flaws of human nature to the flawless

perfection of spiritual man. To this increase of dominion through godliness every Christian Scientist is individually pledged.

VIOLET KER SEYMER

GOOD IS ALL

GENERATION after generation, mortals have asked the questions, Where did evil come from? What is its origin? Even those who, through the study of Christian Science, have gained some knowledge of the allness and ever-presence of good may have been perplexed by the so-called problem of evil.

Let us consider the first question referred to above: Where did evil come from? This question may be inferentially answered by asking another question: Where did the erroneous belief that two and two makes five come from? Obviously, it did not come. Two and two is not five, but four. From the standpoint of mathematical truth, two and two is five does not exist. And so it is with all kinds of mathematical mistakes. They have no actual existence, no entity, no presence. They can only be regarded as ignorance of the science of mathematics—as mathematical myths, so to speak.

Where did the belief that the earth is flat come from? It did not come. It has no actuality. The earth is not flat; it is round. It has always been round, and will doubtless continue to be round so long as it exists. The belief that the earth is flat, like the belief that the sun rises and sets, is an illusion; hence it has no scientific entity. It is a mistake, or error, without foundation, origin, or existence. No person in possession of the knowledge of this fact would be likely to waste time wondering how

the belief in the earth's flatness originated; hence, those educated in physical geography do not in the least concern themselves with this ignorant belief about the earth, nor with the origin of the belief.

It has been said, in substance, that darkness is the supposititious absence of light. When light appears, the sense of darkness disappears; and when the darkness is dispelled by the presence of light, no one wonders where the darkness goes, nor is he concerned with where it came from. Similarly, error may be referred to as the absence of Truth, or the opposite of Truth. But, absolutely speaking, Truth is never absent; and it can have no opposite, because it is infinite. There can be nothing outside of or opposed to infinity. Truth has no counterpoise. When the divine fact of Truth's infinity is understood, belief in the reality of error ceases. Where does error go when it disappears from consciousness? Nowhere. From whence did it come, when it appeared, in belief, to be present? From nowhere, because in reality there is no place or time in which error could exist, or ever did exist. It is now, always was, and always will be illusion, nothingness, without substance, intelligence, law, action, initiative, continuity, or cause.

The fact of God's allness was set forth by the prophet Isaiah as follows: "I am the Lord, and there is none else, there is no God beside

me." Christian Science shows that God is good and is infinite. Therefore, the most satisfying answer to all questions regarding the origin of evil is that which Christian Science gives when it declares that God, good, is All-in-all. Thus it is seen that evil is without origin, history, reality, entity, presence, or power.

That which asks, What is the origin of evil? Where did it come from? is surely not God, who is forever conscious of His own perfection and infinity. Neither is it man, who is created in the image and likeness of God, and can know nothing that God does not know. That which asks these questions is the so-called mortal mind, which Mrs. Eddy says on page 591 of "Science and Health with Key to the Scriptures" is "nothing claiming to be something." This fictitious mortal mind, this false belief of intelligence claiming to exist apart from and independent of infinite divine Mind, is all that is asking questions about the seeming existence of evil, or about its suppositional origin. It is simply error questioning itself about itself.

However, with characteristic consideration for those who are still per-

plexed by the problem of accounting for evil, Mrs. Eddy says in "Miscellaneous Writings" (p. 346): "The question is often asked, If God created only the good, whence comes the evil? To this question Christian Science replies: Evil never did exist as an entity. It is but a belief that there is an opposite intelligence to God." And on page 311 of Science and Health she says: "What we term mortal mind or carnal mind, dependent on matter for manifestation, is not Mind. God is Mind: all that Mind, God, is, or hath made, is good, and He made all. Hence evil is not made and is not real."

Thus it is seen that even though evil may seem to be present as sin, sickness, poverty, contention, strife, war, fear, discouragement, doubt, or inharmony of any kind, the fact remains that it is unreal, because God, good, is All. Possessed of this comforting knowledge, Christian Scientists can reject every claim of evil with confident assurance that they will be able to demonstrate its utter unreality and powerlessness exactly to the extent that they understand the unity of good.

GEORGE SHAW COOK



NOTICE

Each year certain members of The Christian Science Board of Lectureship retire that they may have time to devote particularly to the study and practice of Christian Science. The following are lecturers who have now served several years on the Board of Lectureship, and who will retire for the year beginning July 1, 1937. They will not, therefore, be available to receive calls for lectures during the specified year.

Mr. Frank Bell
Professor Hermann S. Hering
Mr. Peter V. Ross

Mr. James G. Rowell
Mr. John Ellis Sedman
Dr. John M. Tutt

Miss Margaret Murney Glenn, who is eligible to retire during the year referred to, will continue to serve on the Board of Lectureship during 1937 and 1938.

NOTES FROM THE PUBLISHING HOUSE

LEAFLETS IN SWEDISH

Announcement is made of the translation into Swedish of seven leaflets. The leaflets contain only the Swedish translation and sell for three cents each, or two for five cents. Please order by the following titles:

Divine Love	God the Only Lawmaker
Entertaining the Truth	God's Omnipresence
God Is All	No Lack or Limitation
Teach Me to Love	



ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. It is desirable that applications should be forwarded in ample time so that they may receive the essential preliminary attention before the date of election. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent by the Clerk to those whose applications have been received in time. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application. A member of a branch church, on being admitted to membership in The Mother Church, should notify the clerk of his local branch church of his acceptance.

The next meeting of the Board for this purpose occurs June 4, 1937. Applications to be acted upon at that time should reach the Clerk by May 21, 1937. Applications received too late for the June admission will be placed on file for the November, 1937, admission.

Application forms may usually be obtained from Reading Rooms and from the clerks of branch organizations, or they may be secured by addressing EZRA W. PALMER, Clerk, 107 Falmouth Street, Boston, Massachusetts. Cable address: Church, Boston.



CHANGE OF ADDRESS

The Publishing Society is always glad to make changes of address for subscribers during their vacation period, and if this information is sent to the Circulation Department promptly, considerable economy is effected. When sending a change of address, all of the following points should always be included in the request:

- (1) New address
- (2) Old address
- (3) Name of each periodical subscribed for

Unless all this information is given, prompt changes cannot be made.

TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified. The original testimonies and their respective verifications are on file for reference in the Publishing House.—THE EDITORS.

[Original testimony in French]

WITH a heart full of deep gratitude I want to bear witness to all the blessings I have received through Christian Science.

This Science was brought to my notice one day when I was in bed with an acute attack of enteritis. One to whom I feel sincere gratitude came to see me and said, "It is not right to suffer so; there is Christian Science, which, through knowledge of God, makes it possible for us to be healed of all ills, and God alone heals." She gave me some *Heralds of Christian Science* [French edition] which interested me very much, and as soon as I could get up I agreed to see a practitioner, who got me the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

I read this book eagerly. On each page it seemed to me to give what I wanted—the liberty of which Mrs. Eddy tells us on page 227 of the textbook: "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right." I studied every day and sought the help of a practitioner, who through her work and indefatigable love, freed me from many ills.

I have been healed of chronic enteritis from which I had suffered for twenty years, a floating kidney, fallen stomach—for ten years I had worn a special girdle for these difficulties, but have not worn it since 1933—articular rheumatism, chronic constipation, and pleurisy, which brought about choking so that I breathed with difficulty.

Paul tells us in Acts that God "giveth to all life, and breath, and all things." It was my deep desire to prove the truth of these words. I put my trust in God, for doctors had treated me, but had never healed me. Christian Science has transformed my life, has freed me mentally and physically. Since my healings, six years ago, God has been my only physician, and my deliverer. Christian Science teaches me to know God, the Giver of all good, of whom it is said in Psalms 103, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

I give thanks to God, and I sincerely want to understand Christian Science better each day and to demonstrate in my daily life that man, the image and likeness of God, is never separated from his Maker, but reflects unceasingly the divine qualities. I bless Mrs. Eddy for her courage and her love for humanity. I am sincerely grateful to the practitioner and for the periodicals, and the French translations of our literature.—(Mrs.) *Eugénie Le Petit, Paris, France.*

I SHOULD like to express my gratitude for the many blessings that have come to me and to my family in the ten years that I have been studying Christian Science. This truth was presented to me at a time when I was in a very critical condition. I had been considered delicate from birth. I had spent a great deal of money on medicine and operations, hoping to regain my health, but only

grew worse. Doctors finally told me that they could do nothing more for me. The main trouble was with my stomach.

At this time a dear friend told me of Christian Science. I was led to a practitioner, who very lovingly told me that I was not in bondage to the flesh, and she also told me to give no thought to what I ate and drank, since food could not hurt me. As I listened to this great truth I became very grateful to God, and knew I was healed. I went home rejoicing and thanking God that I was free. For dinner that night I ate food which doctors had forbidden me to eat, and felt no harm.

I have had many other healings. This loving truth which Mrs. Eddy worked and sacrificed to give to man has led me out of deep waters, and I know there will never be a time in my life when Christian Science will not meet my need if I trust in God.

In one treatment I was healed of a felon on my finger, and I suffered very little pain. I also saw a member of my family healed when to material sense she was passing on. I clung to the truth as taught in Christian Science, and did not let fear enter my consciousness. I knew that God was her life, and that as long as God lived she would live. The practitioner began work for her, and in less than an hour she was healed. I have been healed of colds which I had every winter before learning of Science. We have had healings of warts, and have had protection in time of accident. Lost articles have been found, and justice has been shown when to mortal sense there was no justice. At one time, in a beauty shop, while giving a customer a marcel, I accidentally took hold of the hot end of the marcel iron with my left hand. I did not look at

it, but the customer remarked that my hand was burned white. I declared that I had dominion over all beliefs of the flesh, as we are taught in the Bible, and that I could do whatever it was my duty to do. I continued the marcel. Before I was through all pain was gone, and I was able to use the hand freely the rest of the evening. The next day the soreness was all gone and only a slight scar remained.

While I am humbly grateful for the healings that I have had in Christian Science, I am even more grateful for the better understanding I have gained, and my prayer is that I may live to let my light shine in order to help others as I have been helped. I am also grateful for membership in The Mother Church and a branch church, and for the privilege of teaching in the Sunday school.

Words fail to express my gratitude to the practitioners, who are always ready to help in time of need.—
(Mrs.) Katherine Gilsdorf, Detroit, Michigan.

I SHALL always be grateful for the thorough grounding in the Scriptures which I received as a member of an orthodox church. That foundation, however, proved insufficient to withstand the storms of doubt, criticism, and temptation that assailed my early manhood, and thus a period of infidelity followed. I searched for the truth in theosophy, oriental thought, and spiritualism, but to no avail.

I allowed myself to become a slave to both smoking and drinking. Fear of climate had rendered me a victim of frequent colds, influenza, tonsillitis, and kindred complaints. Recognition of the slavery that held me impelled me at length to pray fervently to God, who then seemed very far away, for deliverance. This prayer

brought its answer, though not immediately, and in quite an unforeseen way.

After living in boarding houses and hotels for years, I was led to accept an invitation from some old friends to share their home. It was not long before I discovered that they were students of Christian Science, and, what impressed me more, that they endeavored to live and practice their religion daily. While I was with them a return of the old complaint of tonsillitis caused me, on the advice of these friends, to seek the aid of a Christian Science practitioner. The healing was not instantaneous, for the treatment uncovered and destroyed resentment which had been entertained for many years; and when that evil vanished a complete healing of the tonsillitis followed. During the same treatment the smoking habit also left me; and on commencing the daily study of the Lesson-Sermon in the *Christian Science Quarterly*, I quickly lost all further desire for alcohol. These healings occurred over twelve years ago and have been permanent. A better understanding of God as divine Love gradually unfolded through my regular study of the Lesson-Sermon. The fear of climate was also slowly cast out, as well as the susceptibility to colds.

To say that I am deeply grateful for all that Christian Science has done and is doing for me seems a very inadequate way to express my real feelings. I also rejoice that I am again studying the Bible, which, with the help of our textbook, Science and Health by Mrs. Eddy, is becoming clearer and dearer to me. I am grateful for membership in The Mother Church and a branch church, and for the inestimable privilege of class instruction. May I also add a

word of appreciation for our practitioners, who work so unassumingly, so lovingly, and so effectively. This testimony would not be complete without mention of the Christian Science periodicals, including the *Monitor*, all of which I am learning to value more and more. I also wish to testify to the great privilege of short periods for rest and study spent in both the Pacific Coast and the Chestnut Hill Sanatorium. These places fulfilled my highest concept of "home" and service.—*Samuel Hore, London, England.*

At a very early age, I rejected the thought of a personal God. My parents allowed me to think for myself where religion was concerned, and I began to search for an explanation of the supreme intelligence in which I believed. Several years later, I witnessed a relative's instantaneous healing through Christian Science, and attended a Wednesday evening testimony meeting in a Christian Science church. The thought of God as Mind appealed to me at once, but it seemed more difficult to grasp the thought of God as Love. Throughout the succeeding years, however, as the realization of God as divine Principle, whose law is changeless and all-embracing, has unfolded, it has become easier to understand God as Love. At a recent students' Association meeting an explanation of God as Love was given as having "the constant desire to bless." This has impelled me to give this testimony.

My first healing took place over thirty years ago. There was an epidemic of a dread disease in the city where I lived, and I was exposed to the contagion. The fear of it entered my thought, and one night I

manifested every symptom. Turning to God with my whole heart, I clung to "the scientific statement of being" as given on page 468 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and, realizing that truth, I fell asleep, and awoke in the morning entirely free. Others under medical care spent weeks in isolation. Later a throat condition, which had troubled me every winter since childhood, was overcome in one Christian Science treatment. This trouble has never recurred.

For several years I read the writings of our beloved Leader, and the periodicals, loved Christian Science, and attended the church services. Life seemed very happy, and any erroneous condition that came up was quickly met. Then a very sorrowful problem came into my experience, and for the first time I was forced to real earnest study. There were many periods of struggle during which I was much helped through the work of faithful practitioners. But the final healing of this sorrow came only when, in the very darkest moment, in the depths of despair, I surrendered completely to God and was able to say truthfully, "Not my will, but thine, be done." Then the light appeared, and with it came peace; and self-pity, selfishness, self-will, and grief yielded. For this chastening experience I am grateful, for through it I was awakened to a greater desire to help my fellow men, to support earnestly our movement through church membership, to have a greater degree of tolerance, love, and compassion. And in a satisfying measure I have been freed of loneliness and quick temper.

I had had abundance, but during this time I found myself without sufficient supply for my daily

needs. It was pointed out to me that I must get the right concept of money; and as I saw that money is a medium of exchange, I realized that I must give if I would receive. With this desire to give, came an opportunity to serve which in turn met my immediate need. Soon after this came a great longing for class instruction. The opportunity presented itself, but I did not have the funds to pay for it, and I realized that that part of the demonstration must be made before taking the step. I knew that if I was ready for the blessing, the way would open; and it did. I was able to help one who was in a difficult situation, and most unexpectedly, two days before the class began, I received a check for the full amount needed. Since that time the financial situation has continued to improve step by step.

On another occasion, a physical condition, which from a medical standpoint would have been considered very serious, was quickly overcome through the work of a consecrated practitioner.

Through membership in The Mother Church and active work in a branch church, I am gaining the true concept of Church; and as a result, a better sense of home has been established. A feeling of being unsettled has given place to a sense of stability. The privilege of teaching in the Sunday school is a great joy and has made me realize the importance of this part of our movement in bringing spiritual awakening to our young people.

It has been my privilege on several occasions to visit the Christian Science Benevolent Association Sanatorium at Chestnut Hill for quiet study and rest, and I have always come away with a deeper understanding, greater peace, and a sense

of harmony. These blessings have come as a result of consecrated work done in the institution, whereby are demonstrated order and co-operation from the smallest detail to the larger problem. It is this environment that helps to bring to the visitor regeneration and rejuvenation.

I am immeasurably grateful to our beloved Leader, Mrs. Eddy, for having discovered this definite rule for demonstrating the Principle of healing and preventing disease, and for giving this final revelation of Truth—Christian Science—to humanity.—(Mrs.) *Maude L. Pitney, Bronxville, New York.*

I DID not take up Christian Science for healing, although I needed it very much. I had been an invalid for three years with what the physicians called consumption. The time came when the doctor said I could not live two weeks without an operation, as one kidney was in a bad condition and must be removed. I refused to have an operation, and as I had never found anything in the churches that promised healing, I wondered what to do next.

About that time a friend brought a book, and said it was wonderful reading, and asked if she could read to me. It proved to be the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. My friend knew no more about Christian Science than I, as someone in the East had sent her the book. As she read I was healed, and in a short time I could read for myself.

I did not give Christian Science the credit until some time later. We found there were a few students of Christian Science meeting in a nearby town. When we were getting ready to go to the meeting I could not find

my glasses. I had worn glasses for fourteen years. As it was getting late, I said, "Let them go, I'll get along somehow." When we arose to sing the first hymn, I looked out of the window and could see across the street. Then I knew it was Christian Science that had healed me. I could hardly keep from shouting, "I am healed!" It was wonderful to me, and in all these years there has never been a time when Christian Science has failed me when given a chance.

I am more than grateful to Mrs. Eddy for giving this truth to the world. I was one of the first members of First Church of Christ, Scientist, Santa Ana. I have taught in the Sunday school and have never been out of my place on account of illness in more than forty years. I have seen this church grow from an attendance of five to a large membership. I am still a teacher in the Sunday school. I read, write, and sew without glasses.

I am sending this testimony with sincere gratitude to our Leader, and for the many avenues provided for our growth.—(Mrs.) *Lenora E. Case, Santa Ana, California.*

TWENTY-FOUR years ago my sister began studying Christian Science, but although we had been very close to each other she never mentioned the subject. This aroused my interest, and I tried to read the textbook. I read the first chapter, which I found very beautiful and comforting, but I could get no farther. At this time I married and moved to another state. Although I united with an orthodox church there, I found in it no help or comfort. When my sister visited me, I asked her a question about Christian Science, and when she answered me, I was amazed and exclaimed: "Why did you not tell me that before? I

have always believed that!" But she told me that I had not seemed to be ready for it. She knew of my problem and offered to help me, and I told her she could if she wanted to. I received relief promptly, and was very grateful and happy, but realized then how ungracious I had been to her in accepting the help.

Since that time I have been faithful in my study and application of Christian Science. A few months later, we were called East because my mother passed on just a week before our son was born. Christian Science took care of me beautifully, and has continued to do so ever since. I am very grateful for the Lesson-Sermons in the *Christian Science Quarterly*, which have been my daily refreshment all these years; for the destruction of many physical ills for our children and myself; and for protection and unfoldment.

When our daughter was two weeks old, I was attacked with rheumatism. My mother had suffered from this ailment for as long as I could remember. I knew no one in the state in which we were living who was studying Christian Science, and felt very much alone; but I wrote to my sister for help. I was able to take care of my two babies, and to do most of the work in the house, but my feet were so badly swollen that it was almost impossible for me to wear even my husband's slippers. I was, however, wonderfully taken care of. This trouble started in June, and in September I was able to wear my own shoes, the healing being complete. I have always been very grateful for this healing. A little later my brother manifested the same symptoms and asked me to help him. He responded very promptly to the work, and his healing meant much to both of us.

The children have never known

anything but Christian Science and have demonstrated it for themselves. Our eldest daughter joined the church when she was twelve; she is now twenty-one and active in church work. Her sister, now thirteen, expressed a desire to unite with the church about two years ago, and I explained to her that she should form the habit of reading the Lesson-Sermon every day before making application for membership. In a short time I noticed that she was studying her lesson regularly, and now she gets up early in order to study before going to school.

I am grateful for church membership, for class instruction, and for all the activities of Christian Science, which are doing so much for mankind, all over the world.—(Mrs.) Katie Lamoreaux, Portland, Oregon.

I CAN truthfully say that I am grateful for all that Christian Science has done for me. Existence would seem meaningless and poor indeed if it were not for the comfort, guidance, abundance, and protecting power which Christian Science has shown me that God has for all His children.

Several years ago, after a prolonged and severe struggle with athlete's foot, I was helped to see the light by the very able work of a consecrated practitioner. I am very grateful for the truth learned during that experience.

I am grateful, too, for increased harmony in the home; for a few years of education in the Christian Science Sunday School; for the spiritual growth resulting from membership in a branch church and in The Mother Church; for being able to take part in the activities of the branch church; for class instruction; for all the good that the Christian

Science movement is doing everywhere, and particularly for Mrs. Eddy's humble and courageous work that enabled her to give to mankind the truth of being which was revealed to her. *The Christian Science Journal, Sentinel, and Monitor*, and the Lesson-Sermons in the *Christian Science Quarterly* are a never-ending joy to read and always are most helpful.—(Miss) *Helen Boyd, Geneva, Illinois.*

I DESIRE to make public acknowledgment of a healing which occurred some eighteen years ago.

One Sunday evening my husband and I, with some relatives, were driving home from a near-by town, when the sudden application of the emergency brake caused the car to swerve into a ditch, hurling the occupants out on the roadside. I was thrown at least twelve feet and fell heavily on my left shoulder, breaking the collar bone and badly crushing the shoulder. I was taken home by a friend, and a neighbor, who was a Christian Scientist, was asked to work for me. When my husband reached home later he insisted on calling a doctor. The physician who came said that setting the collar bone was all he could do, and that he would leave the rest to nature. Then I said I should prefer to have nature set the bone as well. He told me that in order to do so I should have to lie flat on my back for at least six weeks. The doctor left without touching my shoulder.

I had been studying Christian Science for only a short time and felt that this was an opportunity to prove what God could do. The first night the pain was severe; after that I was comparatively comfortable. In five days I was able to be downstairs for meals.

The bone did not set immediately, and about a week later I went to another city to visit my sister, in whose home I felt I should have more freedom to work out my problem. There a practitioner came to see me every day and endeavored to keep before my thought the reality of "perfect God and perfect man" (Science and Health by Mrs. Eddy, p. 259); she also impressed on me the statement on page 402 of our textbook, "In Science, no breakage nor dislocation can really occur." A sense of self-pity and resentment had to be destroyed before the healing was complete. For about two weeks, while the mental adjustment was being accomplished, the collar bone would move out of place and waken me. Then one night when I was disturbed in this way, I sat up and read from Science and Health for some time, and lay down to sleep again. Upon waking about six o'clock the next morning I found that the collar bone had set perfectly. After a few days I went home, completely healed. I finished my spring housecleaning, doing heavy lifting, did my own washing and whatever needed to be done, proving that the healing was complete. A few weeks later I met the physician who had seen me immediately after the accident. He examined my shoulder and stated that the collar bone had set perfectly.

I am grateful for this and for many other healings, including that of influenza, when sense testimony indicated that I was passing on. About two years ago I had an instantaneous healing of a crushed hand. While I was running some clothes through an electric wringer my hand was caught and passed through the wringer to the wrist before it could be released. When the

hand was freed I held it behind my back and repeated over and over again "the scientific statement of being" from *Science and Health* (p. 468) until the pain was overcome. I then declared man's perfection as the image and likeness of God. When this truth was realized I was able to resume my work and to use the hand as usual, feeling entirely free.

Christian Science has been my only physician for over twenty years. It has healed me not only of physical difficulties, but also of sorrow and a sense of loss after the passing on of dear ones. For the love and self-sacrificing labors of our dear Leader, Mary Baker Eddy, I am deeply grateful. I am grateful, too, for the privilege of class instruction with one of Mrs. Eddy's loyal students. For the harmony and peace that have come into my life through the study and application of Christian Science, I thank God.—(Mrs.) Clara Kinley, *Boston, Massachusetts*.

"To those leaning on the sustaining infinite, to-day is big with blessings." This first sentence in the Preface to the Christian Science textbook, "*Science and Health with Key to the Scriptures*" by Mary Baker Eddy, was clung to some years ago when my material, worldly sense of things was being shaken by adversity, and a complacency born of confidence in personal ability was gradually being changed to an understanding that "the Lord God omnipotent reigneth."

I was later led to a practitioner who directed my attention to the definition of God in *Science and Health* (p. 465) and recommended that I memorize it. I shall always be grateful for his loving but firm insistence that I read the entire Lesson-Sermon daily from the *Chris-*

tian Science Quarterly and the textbooks, the Bible and *Science and Health*. Up to that time I had not realized that the daily reading of the Lesson was a part of the activity of every loyal student of Christian Science interested in regeneration and demonstration. Since that time I have humbly rejoiced in a measure of progress in the apprehension of the great truths about God and man in His image and likeness as taught in Christian Science.

I have been healed of chronic colds, and a tendency to hoarseness and tired throat after prolonged speaking. Periodic sores in the nostrils have ceased to appear, and a sore spot which had been on my hand for several years was also completely healed, with no trace remaining. Liquor, tobacco, and profanity were soon seen to be incompatible with the sixth tenet of Christian Science, which includes the promise to be "pure" (*ibid.*, p. 497). On one occasion, while engaged in work connected with our beloved Cause, I lost consciousness momentarily and fell to the floor. I was able to rise again in the power of Spirit and go on with my duties. I have always been grateful for the alert thinking of Christian Science friends present at the time, and the experience left me with no present embarrassment or fear of recurrence.

I am grateful for the counsel of kind and wise friends along the way, for the correction of many faults of disposition, and for a happier and more harmonious home; for membership in The Mother Church and membership and participation in the many healing activities of a branch church. I am also grateful for a growing appreciation of our Leader's unselfish labor in establishing this great truth, wherein we may all grow

to the high standard implied in the inspired Biblical prophecy: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—*Alfred T. Scarborough, Harrisburg, Pennsylvania.*

OVER five years ago I was greatly hurt by a close friend's actions. For about three years after that I suffered in many ways, namely: much sickness and weakness, dizziness, severe headaches, and loss of weight. This later developed into what is termed heart trouble.

So, because I had been in Christian Science since birth and most of my troubles had been worked out by my mother, I decided I had better try to work out my own salvation. There were days of working with the truth and days of sadness, and the difficulty still lingered and I literally hobbled around on one foot. The years went by with little progress, as I had thought I should work it out myself.

Over two years ago I asked the aid of a practitioner. With much work on his part and my studying selected references, I began to progress. I learned that matter has no power; that man "is not made up of brain, blood, bones, and other material elements" (Science and Health by Mrs. Eddy, p. 475). I learned that Love reaches into the darkest of corners and is the only healer of personal relations. I began to realize these statements and decided that I had to be more forgiving and loving. Testimonies in the bound volumes of the *Journal* and *Sentinel* helped me very much.

I am very happy to state that I overcame this seeming difficulty in a comparatively short time and was

able to make a long visit in the state of Colorado which I had not been able to make a year earlier because of my thought of the influence of altitude on me. During my visit I had not one minute's trouble from hate and malice. I have not been troubled since. It seems as unreal to me now as a bad dream does after one has awakened; and I did awaken.

I am also grateful to the fullest extent for our divine protection at all times from accidents, injuries, and burns. I am grateful, too, for membership in The Mother Church and in a branch church.—*David Alan Kelly, Kansas City, Missouri.*

For twenty years I have enjoyed and been grateful for the testimonies which appear in our periodicals. Many times they have encouraged and helped me to press on to victory when tempted by some form of error. Now I should like to add my song of praise to the mighty chorus which is continually rising to God from hearts grateful for blessings received through this divine Science, as revealed to us by the life and works of Christ Jesus and of his faithful follower, Mary Baker Eddy.

As a child in the grammar grades I played with two sisters whose mother sent them to the Christian Science Sunday School. Through the pure influence and example of these little Sunday school pupils I realized, even then, that Christian Science taught the truth, and I resolved to be a Christian Scientist as soon as I was old enough to follow my own inclinations.

Some years later great fear and anxiety were entertained by my family and friends when it was learned that I was to go through the experience of motherhood, for my own mother's health had been destroyed

when I was born, and it was thought that I was much like her. I was considered very delicate and underweight.

Having known since childhood that Christian Science revealed the truth about God and man, and wanting the very best for the little one who was to come, I asked a practitioner for help. At the same time I began the systematic, daily study of the Lesson-Sermon in the *Christian Science Quarterly*, also read all of Mrs. Eddy's writings and the authorized literature, and endeavored to put into practice what I understood. Needless to say, the birth was a most normal, natural experience and the child was normal and healthy in every respect. Following this I gained in weight and was stronger and better than ever before. At that time, without any specific work being done, I was completely freed from chronic, frequently occurring, and unusually severe bilious attacks to which I had been in bondage since infancy. I have never since had one of those attacks.

During the intervening years I have had many other physical healings which include those of bronchial pneumonia, paralysis, influenza, sprained ankles, a carbuncle, its disfiguring scar, and an abscess in the inner ear. A healing for which I am especially grateful is freedom from the coffee habit. I recognized that I was drinking coffee, not only because I enjoyed the flavor, but because of its stimulating effect, admitting to myself that I should be uncomfortable if I did not have it. I knew this was breaking the First Commandment. The habit was very difficult to overcome, and it was only done by the exercise of righteous determi-

nation and prayerful consecration accompanied by the sincere desire to do that which I knew was right. Our home in the foothills was protected from a brush fire in what appeared to be a miraculous manner by my clinging to the positive, comforting assurance of the ninety-first Psalm. I have been sustained and uplifted during sorrow and loss.

I am most grateful, however, for the purifying influence of Christian Science. It leads ever onward and upward; the clear searchlight of Truth reveals whatever needs to be overcome in disposition and character, and, moreover, supplies the necessary diligence and spiritual strength for the overcoming. I have always found that as I humbly and honestly strive to spiritualize consciousness I am healed of any erroneous material condition that may present itself. A change of thought has to precede the changed material condition.

It has been a joy and a privilege obediently to take the progressive steps provided by our inspired Leader, namely, membership in The Mother Church and in a branch church, and last but not least that very great blessing, class instruction. I love to think of this great volume of Truth which is being poured out to the human consciousness season after season, all over the world.

I pray daily that I may so live that I shall prove my gratitude for this divine revelation in our age; and to the revelator for The Mother Church and its branches; its consecrated Board of Directors, and all those other faithful workers throughout the world who maintain and support this great Cause and its blessed activities.—(Mrs.) Berenice W. Pulliam, Glendale, California.